KIM IL SUNG
DEFENDER OF CHAJUSONG

Aloys NSEKALIJE

Pyongyang, Korea
1984

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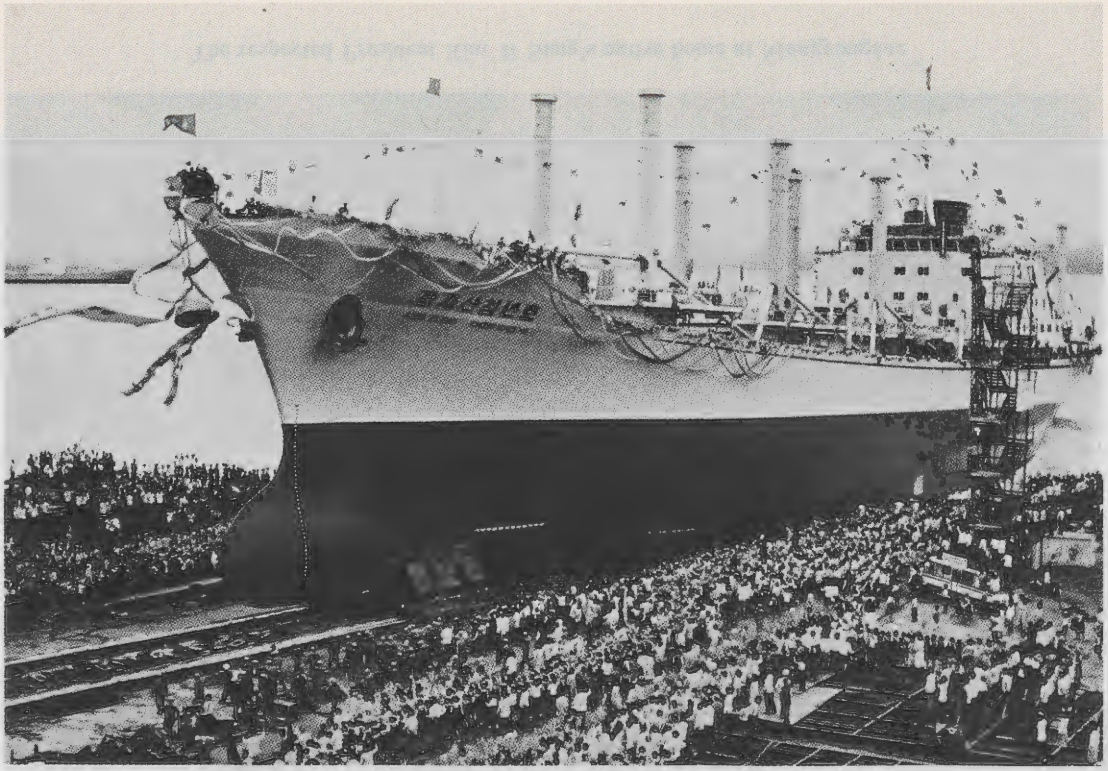
The great leader Comrade Kim Il Sung responds to the enthusiastic cheers of the demonstrators who march past in parade in celebration of the 35th birthday and the Sixth Congress of the Workers' Party of Korea

The respected leader Comrade Kim Il Sung crosses the Amnok River with a lofty determination to liberate the country

The respected President Kim Il Sung's native home at Mangyongdae



Many large cargo ships are built in the Democratic People's Republic of Korea

A view of the Namhung Youth General Chemical Works

Cooperative farmers harvest rice

The Pyongyang Students and Children's Palace

A scene of the dance "Rich Apple Crop"

At the Taesongsan Fun Fair

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Song of General Kim Il Sung

Bright traces of blood on the crags of Changbaek still gleam,
Still the Amnok carries along signs of blood in its stream.
Still do those hallowed traces shine resplendently
Over Korea ever flourishing and free.
So dear to all our hearts is our general's glorious name,
Our own beloved Kim Il Sung of undying fame.

Tell, blizzards that rage in the wild Manchurian plains,
Tell, you nights in forests deep where the silence reigns,
Who is the partisan whose deeds are unsurpassed?
Who is the patriot whose fame shall ever last?
So dear to all our hearts is our general's glorious name,
Our own beloved Kim Il Sung of undying fame.

National Anthem

Shine bright, you dawn, on this land so fair,
The country of three thousand ri,
So rich in silver and in gold you are,
Five thousand years your history.
Our people ever were renowned and sage,
And rich in cultural heritage,
And as with heart and soul we strive,
Korea shall forever thrive!

And in the spirit of Mount Paekdu,
With love of toil that shall never die,
With will of iron fostered by the truth,
We'll lead the whole world by and by.
We have the might to foil the angry sea,
Our land more prosperous still shall be,
As by the people's will we strive,
Korea shall forever thrive!

PREFACE

This book is put out under the title of "Kim Il Sung, Defender of Chajusong" partly as a tribute of deep respect to a great people and their outstanding leader and partly as a token of gratitude to them for everything they have done for Rwanda, my motherland, despite their manifold difficulties in the fierce struggle against imperialism for reunifying their nation. This book is a manifestation of my active support to and warm sympathy with the revolutionary cause of the Korean people, to whom I have been attached by long and frequent contacts and visits to Korea.

This book is also chiefly a homage paid to Comrade Kim Il Sung, the great leader, and a message addressed on the occasion of the brilliant event—the 70th birthday of the great President.

Many people who are more talented than I have already written their praises of the respected Comrade Kim Il Sung's exploits and great deeds.

World history acknowledges his great leadership, which the national history of Korea will glorify for ever.

Writing this book, therefore, I wished first of all to express my support and gratitude for this great people, the friend of Rwanda. But I felt myself incapable of faithfully describing the sentiments which agitated me at the celebration of the birthday anniversary of so great meaning and significance, an anniversary of protracted struggle and immense and profound exploits.

Of course, my several visits and frequent voyages acquainted me with the rich traditions, long history and civilization of 5,000 years of the Korean nation.

I think I should frankly admit that no matter how eagerly we wish to penetrate the reality of this hospitable, friendly people through contacts, we cannot be more than outside observers unable to fully understand the profound content and rich details of a high, ancient civilization like the civilization of Korea. I strove to approach this reality more closely and tried to describe it more closely even in the literary style of this writing.

The history of Korea is full of glory. In effect, the Korean people have registered many meritorious facts in their long history. They fought valiantly to safeguard their independence, to defend their country against enslavement, political, economic and, above all, cultural.

From time immemorial to the modern era, this great people have steadfastly built up their national unity. They have consolidated and developed their national homogeneity, which enabled them to fight tenaciously against formidable enemies within and without. For this national homogeneity, they could create an excellent culture which enriched the treasure house of mankind.

The most arduous of all struggles they have waged victoriously was the struggle against Japanese imperialist colonial rule beginning in the early part of the 20th century. This period caused to the Korean people calamities unheard-of in their history.

Luckily enough, in this particularly difficult period, as it often happens to great peoples, the Korean people hailed their great saviour Comrade Kim Il Sung. He soon became the world-famous great leader. He was born at his native home in Mangyongdae on April 15, 1912, two years after the barbarous colonization of Korea by Japanese imperialism. Called Kim Song Ju in his childhood, he was the

eldest son of Kim Hyong Jik who was an outstanding leader of the anti-Japanese national-liberation movement in Korea.

Mangyongdae, the cradle of revolution which gave birth to the greatest patriots of Korea, has become a holy land for visitors.

More accurately, Mangyongdae is situated in Mangyongdae District of Pyongyang.

A scenic spot covered with green pine trees, Mangyongdae lies 12 kilometres down the river from the heart of Pyongyang.

Glory to you, Mangyongdae where was born the Red Sun of liberation of Korea.

Because Comrade Kim Song Ju, still very young, took the sacred road of national liberation.

All historical records unanimously praise the way in which he took the lead in the Korean revolution and his great historical feats.

The great leader brought on the horizon the aurora of liberation from the colonial yoke of Japanese imperialism in the 20's of our century.

He guided the arduous anti-imperialist revolutionary struggle to victory and liberated the country in August 1945.

He built in a corner of the East a powerful socialist state, the Democratic People's Republic of Korea, which thrives and develops at the speed of Chollima in the storm of the ideological, technical and cultural revolutions.

His immensely lofty spirit of patriotism and national independence will frustrate all attempts at political and ideological domination.

His high qualities as great strategist in the art of leadership over people will smash the political, economic and technical pressure.

He will crush other countries' attempt at cultural subjugation on the strength of his superb Juche philosophy and his tireless struggle for the development of civilization and culture of Korea.

Chapter I

THE FOUNDER OF THE DOCTRINE OF CHAJUSONG

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Chapter I

THE FOUNDER OF THE DOCTRINE OF CHAJUSONG

1. THE ERA OF CHAJUSONG

We live in a new era, the era of Chajusong, which is fundamentally different from all the preceding historical ages.

The respected President Kim Il Sung said that our era is an era of Chajusong in which peoples who were once oppressed and exploited under the domination of great powers have emerged as masters of the world and remodel their destiny independently and creatively.

In reality, our era is an era marked by Chajusong in which the working masses who were suppressed and humiliated throughout history by the great powers and the exploiting classes have become masters of their destiny and the world, and hew out their fortune independently and creatively.

The popular masses are transformers of nature and society and creators of history. Therefore, they should be masters of their destiny and history and carve out their fortune by themselves.

For a long period of history, they were unaware of their position and strength as the most powerful beings in the world and did not know the correct way of attaining their Chajusong. This is why they were made the object of all manner of enslavement and domination.

The preceding ages showed a wide gulf between the role played by the popular masses in social life and development of history and the position they occupied in the arena of history.

In slaveholding society, the slaves were principal undertakers of production which was the material basis of social progress. However, they did not enjoy any right in social life, let alone political life, and were considered "speaking chattels".

In feudal society serfs, as a property of feudal lords, were also the object of mediaeval exploitation and oppression.

Even after the bourgeoisie made their appearance on the arena of modern history, the working masses remained slaves of capital and hundreds of millions of oppressed people in the world suffered from oppression and exploitation under the colonial yoke.

In a word, the popular masses who are creators of history were neglected in history in the preceding ages.

As to the position of the popular masses in the arena of history, the epoch when Karl Marx was active was a time during which the working class in the developed capitalist countries of America and Europe started awaking to their class situation and their historical mission.

Therefore, by that time in no country the popular masses had yet appeared as masters of social life. The Asian, African and Latin American people, who held the overwhelming majority of the world population, were still in a deep centuries-old slumber.

The epoch of imperialism when Lenin was active was an epoch when, in the wake of the victory of the socialist revolution in a country, the working people including the working class became masters of society.

But world imperialism was rampant all over the earth, and the Asian, African, Latin American continents which occupied 71 per cent of the terrestrial surface and which was inhabited by over two-thirds of the world population, remained vast backyards of imperialism as colonies.

Our era, however, is a new time in world history. Our time fundamentally differs from all the preceding ages.

We live no longer in an age when imperialism decided the destiny of peoples at will.

The popular masses who were once left outside history have risen everywhere in the struggle for cutting off the abominable chains of enslavement and oppression, for realizing national liberation and remodelling their destiny independently and creatively.

To take the road of independence is the trend of our time.

Our time, the age of Chajusong, is an age of deep-going change, the most progressive and most revolutionary change ever known to humanity. Our age is full of historical events which are most magnificent and significant in their character and content.

In our age socialism has emerged victorious in many countries through the people's struggle for Chajusong. As a result, the popular masses have been freed from exploitation and subjugation for the first time in history to become masters of society and creatively shape their destiny for themselves.

Today the peoples of the countries who were humiliated under colonial rule awoke from the centuries-long slumber to emerge on the arena of history and rose in the solemn struggle for sovereignty and independence.

In our time the anti-imperialist, anti-colonialist struggles of the Asian, African and Latin American peoples are further intensified, and the non-aligned movement opposed to all manner of domination and subordination is forcefully gaining ground and rapidly developing.

In particular, the peoples of the third world who were subjected to indescribable oppression and humiliation under the domination and subjugation by the colonialist powers for many centuries have won national independ-

ence and are advancing under the banner of anti-imperialism for their complete Chajusong.

All events which happened on the international arena clearly show that the days are gone for ever when the imperialist powers decided the destiny of the world at will, and that the third-world peoples have emerged as masters of the world.

The third-world peoples have great potentialities to live independently without being enslaved by the great powers. The responsible cadres and leaders of the third-world countries are duty bound to lead their people to tap and develop their enormous potentialities.

The third-world peoples can develop their national economy independently if they firmly defend and effectively use their enormous, rich natural resources.

Over 100 countries of the third world, which make up the overwhelming majority of all the countries of the world, play a great role in international politics. Their united strength and struggle have smashed the old order whereby the imperialists made unilateral decisions on international problems, and the young nations, the new-emerging forces, are ever increasing their role in the solution of international problems.

There has never been a period in history when the popular masses' consciousness was so elevated as today, when their aspiration for Chajusong was so ardent as at present, and when their role and revolutionary influence in the development of world history were so great as in our days.

All this attests to the great changes which have taken place in the development of the times and heralds the advent of a new age in the development of world history.

In other words, ours is the era of Chajusong when peoples freed from the domination and subjugation of great powers which oppressed and humiliated them have

appeared as masters of the world to decide their destiny freely for themselves.

2. A GREAT DOCTRINE

With the deep-going changes taking place in the course of development of the times, many new problems which could not be posed in the preceding period and, accordingly, could not be solved by the existing theory, have cropped up in our days. Thus, it was raised as an urgent task to found a new guiding idea which would give answers to those problems.

Our era, which is characterized by the people's aspiration for Chajusong, demanded before anything else that a new view and attitude be established in regard to the popular masses who have become masters of history and also that the fundamental principle be set up to solve all problems by relying on the popular masses.

Our era also demanded clarifying the right stand and correct method which would permit the popular masses to fulfil their responsibility and play their role as masters of the revolution and construction.

Thus, it was necessary to meet such demands so that the popular masses might solve all the problems successfully by themselves, aware that they were masters of the revolution.

To found a new, original guiding idea reflecting such demands of our age was an important and mature historical task for successfully accomplishing the revolution and construction and accelerating social progress.

Our time greatly differs from the preceding era in regard to the historical environment of the people's revolutionary struggle and the scale and character of their struggle.

A fundamental change has also happened in the position and role of the struggle for national liberation from the colonial yoke, and the tasks of the struggle of the people in the third world and the non-aligned countries for Chajusong have become very complex and varied.

As the countries which had not gone through a normal process of capitalist development set out on the road of revolution, they were confronted with many new, complex theoretical and practical problems which had never been raised in the past.

The revolutionary practice of our age demanded the urgent elaboration of revolutionary theory, strategy and tactics corresponding to different stages of development.

Then, our age awaited a new solution to the problem of methods of leadership.

The question of leadership methods has acquired great importance in our age when the scale and mass foundation of the revolutionary movement have expanded as never before and hundreds of millions of people who were only the object of history have risen in the building of a new society.

Nevertheless, in spite of the great importance in the revolution and construction, the problem of leadership methods remained, in fact, an unexplored area. The task of integral systematization and improvement of the theory on the methods of leadership could only be fulfilled successfully on the basis of a new guiding idea which would originally clarify the position and role of the popular masses.

All these new requirements and important historical tasks raised in our age, the age of Chajusong, were brilliantly solved when the great leader Comrade

Kim Il Sung founded the undying Juche idea.

The undying Juche idea of Comrade Kim Il Sung is a new, original and scientific revolutionary idea which gives comprehensive answers to all theoretical and practical problems raised in our age.

The Juche idea holds that the popular masses are the masters of the revolution and construction and their driving force.

As the great Juche idea points out, the popular masses hold the position of masters and play the decisive role in the building of a new society.

The Juche idea which thoroughly defends the popular masses' interests, clarifies an absolutely correct world outlook representing our age, the age of Chajusong.

The Juche outlook on the world is a man-centred one, because the Juche idea is based on a philosophical principle which places man in the centre of all things. In other words, the Juche world outlook is based on the philosophical principle that man is the master of everything and decides everything.

This principle which scientifically clarifies the position and role of man in the world gives an entirely correct understanding of nature and society.

Man who has Chajusong and creativity becomes the master of the world and plays a decisive role in changing and developing it.

Our world where man lives is not a simple world coexisting with him but a world dominated and transformed by him.

Being the master of everything, man decides everything and, due to his decisive role, his position rises ceaselessly. This shows the fundamental legitimacy of the change and development of the actual world.

Proceeding from the philosophical principle on which the Juche world outlook is based, man should hold fast to

an independent and creative stand.

The Juche idea which is based on the man-centred philosophical principle demands that man be placed at the centre of everything and everything serve him.

Man is the master dominating the world and the being most precious in the world.

He must be at the centre of everything because he is master of everything and decides everything. This means that in everything one should take his decision after studying what the demands of the masses are and how great their force is.

Placing man at the centre of everything alone is not sufficient. Everything must be made to serve him. This signifies that one should gear everything to the purpose of solving the demand of man, increasing his force and raising their position and role as the master of the world.

This man-centred revolutionary world outlook enables one to cognize the world most precisely and successfully transform nature and society in accordance with the aspirations and demands of the working masses.

The respected President Kim Il Sung founded for the first time in history the genuine, man-centred world outlook, the great Juche idea, and thereby provided a perfect revolutionary doctrine for attaining the popular masses' Chajusong.

All revolutionary struggles are, in essence, activities for realizing the Chajusong of the working masses.

The revolutionary cause for the realization of this end is a difficult and complex work which can be brought to consummation only through a protracted hard struggle.

This is why the revolutionary cause of the working class can emerge victorious only when the working class has as its guideline a scientific doctrine for the realization of Chajusong of the working masses.

The Juche idea which is an ideological, theoretical and practical sum total of the arduous, complex Korean revolution and the revolutions in other countries is the most scientific doctrine of our time.

The respected President Kim Il Sung said:

"The Juche idea is a world outlook that centres on man, placing man in the centre of all thinking and making everything serve him. It is a revolutionary theory designed to bring about the Chajusong of the working masses."

Why is the Juche idea called a revolutionary doctrine for the realization of Chajusong of the working people? It is because this doctrine clarifies in an all-round way the appearance of future society in which Chajusong will be materialized, the way of leading to it, the principles and methods to be maintained in the struggle, concrete tasks to be carried out, strategy and tactics to be adopted in this struggle.

The Juche idea clarifies, first of all, the appearance of future society to be reached through the struggle for the Chajusong of the working masses, as well as its essential features.

Formerly, future society was only studied from the material and economic standpoints. So, it was impossible to give a scientific exposition of the comprehensive look and fundamental features of future society.

Studying future society with the working masses placed in the first place, the great Juche idea made it clear that future society is a society in which their demand for independence will be materialized completely. In other words, future society is a society in which the popular masses will be free from all restrictions and bondages of nature and society and be masters of everything.

In a word, future society which mankind should aspire after is a society where people and their living conditions

will be completely transformed according to the requirements of the Juche idea.

Further, the great Juche idea shows the process and stages of struggle for building this ideal society.

In order to reach a society where the working masses' Chajusong will be completely realized, a progressive social system must be established. Of course, their Chajusong cannot be realized completely only with the establishment of such a social system. Even after the establishment of a progressive social system, the revolution and construction must be continued to liberate people entirely from the fetter of outdated thoughts and develop the productive forces to such a level as to apply the principle of distributing according to needs.

Only then will we be able to say that an ideal society has been built where the Chajusong of the working people has been completely realized.

The great Juche idea gives a scientific elucidation of the fundamental principles and means which should be adhered to through the whole period of struggle for the realization of Chajusong of the popular masses.

This struggle is precisely a process in which they materialize their independent demands. Therefore, through the whole period of their struggle, the popular masses invariably must stick to an independent and a creative stand.

Meanwhile, the masses should strenuously carry out the line of three revolutions, ideological, technical and cultural, which are the strategic task to be tackled from the first moment of building a new society and the principal method of building this society.

The Juche idea sheds a scientific light on the question of establishing and perfecting a progressive social system which will permit the working masses to occupy the position of master of the state and society, correctly play

the role as such and enjoy an independent and creative life, and the stages of struggle for definite realization of their Chajusong, the theories, strategy and tactics to be employed to ensure success in all fields of activity.

Indeed, the Juche idea, the man-centred world outlook founded by the respected President Kim Il Sung, is a revolutionary doctrine which makes it the final goal to realize the working people's Chajusong completely and indicates an entirely correct way to it.

Chapter II

THE DEFENDER OF NATIONAL INDEPENDENCE

Chapter II

THE DEFENDER OF NATIONAL INDEPENDENCE

The great leader Comrade Kim Il Sung is an iron-willed brilliant commander and legendary hero who defended national independence by defeating the most ferocious two imperialisms.

Born in a family whose members were patriotic and revolutionary from generation to generation, he set out on the road of revolution very young, with a lofty aim to save the destiny of the nation that was suffering. Since then he has devoted all his life to the freedom and liberation of the people.

Thanks to the greatest leader they have ever had in their thousands of years long history, the Korean people have attained national independence and become genuine masters of the country and the most dignified nation.

The great leader Comrade Kim Il Sung led to victory the protracted, arduous anti-Japanese revolutionary struggle and the Fatherland Liberation War against imperialist aggression and, through it, opened up a new era in the national-liberation movement against colonialism and performed undying feats for our time and mankind.

His victories over modern imperialism occupy a brilliant page in the glorious history of the Korean people.

1. AN AGES-OLD HISTORY

The Korean people is a homogeneous nation that has lived on the same territory with a 5,000-year long history and cultural tradition.

The resourceful and valiant Korean people have defended from antiquity the honour of their homogeneous nation by an intrepid struggle against foreign invaders who frequently intruded into their country and developed their thousands of years old culture from generation to generation.

The victory over modern imperialisms is based on the glorious history of Korea, and the source of strength lies also in it.

The history of Korea is rich in feats and lessons.

Kingdoms and dynasties rose in succession. Strong centralized regimes came in succession under which rich classes or nobles predominated.

We know that as kingdoms gradually declined at the beginning of the Christian era, autonomous local nobles emerged as strong feudal forces. The most representative of these forces later came to form new kingdoms: the kingdom of Koguryo, the most powerful state in the Korean peninsula, about the beginning of the Ist century B.C.; the kingdom of Paekje, a feudal state, in the middle of the Ist century A.D.; and the kingdom of Silla, a feudal state, in the middle of the early 2nd century A.D.

In subduing the feudal forces in the neighbourhood and expanding their territory, all kingdoms accepted the obedient ones, granted them some privileges including the giving of land as fief, whereas they vanquished the obstinate ones by force of arms and did everything to annex their territory and population.

In the study of Korean history these classical and universal phenomena attest to the existence in such an ancient time of a nation which was firmly determined to make itself a nation with a great mission.

The strongest kingdom was Koguryo.

Through many vicissitudes, Korea formed its national territory first and then created a superb civilization, built a

civilized state, founded its capital, and made Pyongyang the capital of Koguryo towards 427.

History tells that Pyongyang, the capital of the Democratic People's Republic of Korea, was the capital of Koguryo already over 1,500 years ago.

At first, the Kingdom of Koguryo made the basin of the middle reaches of the Amnok River its political centre. It expanded its territory down to the area south of the Taedong River and began constructing Pyongyang. It was because the city was a vantage point politically, economically and geographically.

Koguryo constructed a capital and a royal palace in Pyongyang in order to turn it into a political, economic and military base for unifying the Korean peninsula, and transferred its capital from Jian to Pyongyang in 427.

The transfer of the capital offered Koguryo a new opportunity to develop its economy and culture mainly in the southern region of the country and enabled it to proceed to unifying the three kingdoms on a full scale. In particular, this made the developed culture of Koguryo exert ever-increasing influence upon Paekje and Silla.

After the transfer of its capital, the kingdom of Koguryo made its southward advance and occupied the areas along the lower reaches of the Han River by taking the capital Hansong of Paekje in 475.

The remains of the walled city of Pyongyang show well the grandeur of Koguryo which was then famed as great power in the east.

In the beginning, the walled city of Pyongyang covered the area of Chongam-ri at the foot of Mt. Taesong.

After they chose Pyongyang as their beautiful future capital, the Korean nation waged fierce wars against the foreign invaders, the Sui and Tang dynasties.

These two dynasties which were powerful feudal states continuously invaded neighbouring states. They regarded

Koguryo as a redoubtable adversary and a main target of attack.

But their aggressions fell through in the face of the courageous struggle of the Koguryo people.

In 612, the enemy Sui attacked again the kingdom of Koguryo by mobilizing the greatest armed force ever known in war history, three million strong, which comprised 1,133, 800 combat troops and others charged with logistic duties.

Ulji Mun Dok, the famous patriotic general who was the commander-in-chief of the armed forces of Koguryo, dealt staggering blows to the enemy in Liaohe, Liaodong and elsewhere.

In particular, the battle fought at Liaodong was the fiercest of all the defensive battles fought in the Liaohe area. By their audacious counterattack, the Koguryo army frustrated the enemy's obstinate offensive which lasted for scores of days on end. The situation was the same at other fortresses. Alarmed, the enemy partly reinforced his troops along the line of Liaohe in an attempt to break through this line.

General Ulji Mun Dok went to the enemy position on the plea of holding negotiations and, taking advantage of this chance, learned that the enemy troops were all dispirited for the shortage of provisions and much exhausted by repeated battles. Profiting by this weak point of the enemy, he worked out an ingenious tactics to lure and tire out the enemy troops and annihilate them by a decisive attack.

Such wars against foreign aggressors were waged out incessantly throughout the glorious history of the Korean people. We know that a strong enemy threatened to subdue and dominate this heroic nation towards the 14th century and after that this threat continued. This refers to the Japanese invasions. In the 14th century, the Korean

people fought valiantly against the aggressors in the north and the south.

After its establishment, the feudal government directed great efforts to securing external stability and territorial integrity.

It built warships to repulse the Japanese pirates who raided its coasts ceaselessly from the mid-14th century, and at the same time licensed Japanese merchants to conduct their activities under its strict control and surveillance.

In 1419, however, Japanese pirates who came on board hundreds of ships intruded into the coast areas of Hwanghae and Chungchong Provinces and perpetrated pillages and massacre.

Under such circumstances, the feudal government of Korea decided to attack Tsushima Island, the den of the Japanese pirates. In June that year, an expeditionary fleet of 227 warships carrying over 17,000 marines went to the island from Koje Island. The fleet destroyed, captured, burnt off a hundred and scores of big and small enemy vessels and military installations and killed large numbers of enemies. The fleet returned home in triumph after making the enemy surrender and promise to stop invasion.

Through the expedition to Tsushima, the Korean fleet put an end to the intrusion of Japanese pirates and demonstrated its strength.

If you ask who are their worst enemy today, all Koreans will reply without hesitation that it is the Yankees. Even the little Korean children at creche and kindergarten gave us the same answer.

When we leaf through the history of Korea, we come to know that the Korean people suffered much from their wars against the largest power of the world.

The history tells that already from the thirties of the 19th century the United States attempted to turn Korea into its

colony and utilize it as a foothold for aggression on Asia. In August 1866, it sent its pirate ship *General Sherman* to penetrate this country by the Taedong River, so as to seize treasures in an ancient tomb near Pyongyang and impose a commercial treaty of aggressive nature. They fired rifles and guns at random killing seven Koreans, and sacked riverside villages. Not only that, they demanded a thousand *sok* of rice and a lot of gold. When this demand was rejected, they detained Korean officials who came to them for negotiations and perpetrated other brutalities. Infuriated to the limit, the soldiers and inhabitants of Pyongyang, under the guidance of Kim Ung U, great-grandfather of the respected leader Marshal Kim Il Sung, burnt down the pirate ship by using many boats loaded with burning wood which were sent floating to the middle of the stream to set the ship on fire. In resistance to the aggressors, the soldiers and people set up everywhere steles with the inscription: "Not to fight the intruding occidental barbarians is tantamount to reconciliating with them, and insisting on reconciliation with the enemy is to sell off the country." The artillery men of Korea dealt terrible blows to the enemy ships sailing up the Han River, and the soldiers stationed at Chojijin and Kwangsongjin of Kanghwa Island mowed down the invaders and beat them back.

The aggressors tried on many occasions to swallow up Korea, but they could not subdue her people. The dignified people with an advanced culture is not easily conquered. The Korean people's national awakening was accelerated through the struggle.

The people continued their valiant struggle even when the feudal government yielded to the invaders.

2. THE ANTI-JAPANESE ARMED STRUGGLE FOR NATIONAL LIBERATION

The contemporary history of Korea is closely linked with the struggle against the aggression of the imperialists for the conquest of colonies and against feudal exploitation.

This struggle was further intensified as Japanese imperialism stepped up its aggression from the late 19th century to the early 20th century.

After its victories in the 1894-1895 Sino-Japanese War and the 1904-1905 Russo-Japanese War, Japanese imperialism expelled the influences of other foreign forces from Korea and gradually monopolized all the "rights" of aggression on Korea. In 1910, it forced the feudal government of Korea to accept the treaty of "annexation of Korea to Japan" for the complete occupation of Korea.

But the Korean people fought more courageously against the aggression of Japanese imperialism.

Around the time of Japanese occupation, the Righteous Volunteers' Army Movement took place in Korea, which was followed by the independence movement and the patriotic cultural enlightenment movement.

Kim Hyong Jik, father of the great leader Comrade Kim Il Sung, was a distinguished leader of the anti-Japanese national-liberation movement.

He formed lawful and illegal organizations to unite the masses and educate them in patriotism.

On March 23, 1917, he organized the Korean National Association, an anti-Japanese underground revolutionary organization, and through this organization led the struggle for achieving the country's independence by the Koreans themselves.

The uninterrupted anti-Japanese struggle of the Korean people developed into a nationwide popular uprising on March 1, 1919. This uprising quickly spread to the whole of the 3,000-*ri* land of the country. The demonstrators destroyed the Japanese imperialist ruling establishments and bravely fought with bare hands against the armed Japanese troops and police, shouting aloud, "Go away, the Japanese and their army!" and "Long live the independence of Korea!" The Pyongyang citizens staged demonstrations as furious as angry waves. The great leader who was then a child went to the Potong Gate of Pyongyang with the demonstrators from Mangyongdae, shouting, "Long live the independence of Korea!" The struggle spread even to the foreign lands, such as northeast China, the Maritime Province of the USSR, Japan and other places where Koreans lived.

Indeed, the March 1 Popular Uprising was a violent, nationwide anti-Japanese struggle.

The uprising went on till the end of that year, and over two million people from all walks of life participated in it, and insurrections and demonstrations took place on more than 3,200 occasions throughout the country. Japanese imperialism brutally put down this righteous patriotic struggle of the Korean people by mobilizing its regular army troops, gendarme and police armed with modern weapons. During the three months that followed the uprising, it killed or injured 23,470 patriotic inhabitants and arrested 46,948 patriots.

The March 1 Popular Uprising fully demonstrated the united strength and indomitable mettle of the Korean

people. But it failed because it was not guided by an outstanding leader and because the bourgeois nationalists who claimed to be "leaders" stupidly sought to attain independence by means of "petition" and by making recourse to foreign forces from their servile position towards great powers.

After this uprising, the anti-Japanese struggle of the Korean people passed from a bourgeois nationalist movement to a national-liberation movement guided by the working class.

Entering the twenties of this century, the communist movement and labour movement gained in scope and strength in Korea under the influence of the October Revolution, and the Korean Communist Party was founded in 1925.

The founding of the Communist Party encouraged various movements, such as labour movement, peasant movement and student movement.

But all these movements, too, were frustrated and the Communist Party ceased to exist as an organized force in 1928 because of the barbarous suppression of Japanese imperialism and the manoeuvrings of the sectarian-flunkeys.

The dark night appeared interminable for the Korean people who were now a ruined nation. And they came to the crossroads where they must decide whether to remain under the colonial yoke of Japanese imperialism once for all or to fight it to liberate the country.

The people thirstily awaited the appearance of an outstanding leader who could save the nation and show them the road of struggle by his correct thoughts and theories.

This desire was satisfied as the great leader Comrade Kim Il Sung came to the fore as the wise leader and led the Korean people to victory.

After analysing the limitations and faults of the preceding movements, he chose a road which was fundamentally different from those followed by the nationalists and the participants in the early communist movement.

Proceeding from the philosophical principle that man is master of everything and decides everything, he advanced the Juche-based revolutionary theory that the revolution must be carried out by mobilizing the popular masses.

In October 1926 he formed the Down-with-Imperialism Union (DIU), the first communist revolutionary organization for materializing the Juche idea.

Referring to the immediate tasks and the final objective of the union, the great leader Comrade Kim Il Sung said: **"We set it as the immediate task of the DIU to defeat Japanese imperialism and achieve the liberation and independence of Korea, and defined it as its final objective to build socialism and communism in Korea and, furthermore, smash all imperialists and build communism in the world."**

To attain this objective, he stressed, it is necessary first to study the progressive ideas and expand the forces of the organization.

The birth of the DIU was a historic proclamation announcing the fresh start of the Korean revolution, and the Korean revolution has ever since followed a road of independent development.

After founding the DIU, the respected leader Comrade Kim Il Sung went among the youth, students, workers and peasants and, binding them together organizationally, mobilized them to a struggle for national and social liberation.

He fought tirelessly against sectarianism, flunkeyism, and dogmatism which retarded the development of the revolution, and the acts of the nationalists who, detached from the popular masses, engaged themselves only in

empty talks. In this process, he could elaborate the Juche-motivated line, strategy and tactics on the Korean revolution.

The great leader Comrade Kim Il Sung called a meeting in Kalun in the summer of 1930, where he defined that the Korean revolution assumed an anti-imperialist, anti-feudal democratic nature. At the meeting, he declared that even after the anti-imperialist, anti-feudal democratic revolution was completed, the revolution must be continued to build socialism and communism.

This was a revolutionary theory based on a scientific analysis of the social and economic relations in Korea at that time and an entirely correct revolutionary line applicable to other countries where colonial, semi-feudal social relations were dominant.

At the Kalun Meeting, the respected Comrade Kim Il Sung put forward the strategic and tactical policy for the implementation of this revolutionary line.

He set forth the line of waging an anti-Japanese armed struggle in the form of guerrilla warfare by standing armed forces, the line of forming an anti-Japanese national united front instrumental in rallying all the anti-Japanese patriotic forces and arousing them to the anti-Japanese struggle, and the line of building a Juche-based party which would be the General Staff of the revolution.

Thus, from that time on, the Korean revolution could have the absolutely correct guiding ideology and theory and win one victory after another.

The Korean people hailed the beloved Comrade Kim Il Sung as a leader who would save the destiny of the nation. In the early stage of the revolution, his comrades and people called him Comrade Kim Il Sung. (Before that time they called him Comrade Kim Song Ju.) At first, they called him Comrade Han Byol expressing their expectation for him to be the Morning Star which would light up

the future of Korea or called him Comrade Kim Il Sung, meaning one star. Then, later they renamed him Comrade Kim Il Sung, meaning future sun, to express their desire that he would be the bright sun of the nation.

After the Kalun Meeting, he immediately started forming anti-Japanese armed forces according to the line laid down at the meeting.

Around that time, frenziedly preparing for aggression on the Asian continent, the Japanese imperialists stepped up their fascist suppression of the Korean people as never before and even banned all lawful activities.

The Japanese imperialists who had already changed their so-called "civil rule" to "military rule" posted army troops, police and spies everywhere and covered the whole land of Korea with a ramified network of sanguinary repression.

Under the outrageous fascist suppression, even the freedom of speech, assembly, association and religion was repressed, not to speak of political activity.

The colonialists arrested, imprisoned and killed Koreans at will and burned and reduced the villages to ashes. Even the least political activities were banned. To achieve national liberation, violence must be countered by violence, and the counter-revolutionary armed forces crushed by the revolutionary armed forces.

The great leader Comrade Kim Il Sung formed the Korean Revolutionary Army in July 1930 and hastened the preparations for an armed struggle.

The Japanese imperialists who had long been preparing for aggression on the Asian continent at last provoked the "Manchurian incident" in September 1931 and launched an armed attack on northeast China. At the same time, they intensified the reactionary offensive against the Korean people.

To cope with the fast-changing situation, the great

leader convened the Mingyuegou meeting in December 1931 and made a historic speech, "On Organizing and Waging Armed Struggle against Japanese Imperialism".

In the speech, he set out a policy of waging an active armed struggle mainly in the form of guerrilla warfare. This policy of armed struggle with guerrilla warfare as the main form of struggle for national liberation in colonies was an original policy advanced by the great leader for the first time.

Up to that time, guerrilla warfare had been regarded as an auxiliary form of struggle.

The respected Comrade Kim Il Sung's idea which defined guerrilla warfare as the principal form of struggle for national liberation in colonies stemmed from a just policy based on a scientific analysis of the new historical circumstances in which colonial peoples widely rose in a liberation struggle against the formidable imperialist aggressors.

Further, the great leader taught that in order to wage an armed struggle successfully, a standing revolutionary armed force should be formed with the broad participation of workers, peasants and patriotic youths, with its backbone made up of best young communists tempered and seasoned in the underground revolutionary struggle.

He stressed that the guerrilla force, the standing revolutionary army, should equip itself with weapons captured from the enemy and also make weapons themselves in the revolutionary spirit of self-reliance.

He also emphasized the necessity of establishing guerrilla bases in order to successfully carry on the armed struggle in the form of guerrilla warfare. Under the circumstances in which they conduct a life-or-death struggle with the ferocious enemy without a state-supported rear or a support from outside, the existence of a solid guerrilla base was indispensable. The guerrilla base, as a military and

supply base, makes it possible to expand and strengthen the armed ranks continuously for carrying on a prolonged armed struggle and propel the revolutionary movement as a whole and, above all, the preparations for building a party.

The guerrilla warfare is, in essence, a popular war which requires as a prerequisite the active participation of the popular masses.

Therefore, the guerrillas can secure victory by overcoming all difficulties and ordeals in the arduous struggle only when they maintain close ties with the people and have their support and assistance.

This is why the great leader said that the guerrilla army should lay a solid mass foundation to rely on in its activity, and that it cannot live separated from the people as fish cannot live out of water.

All these policies elucidated in an original way by the great leader Comrade Kim Il Sung reflect the revolutionary spirit of believing in their own strength in the solution of all problems concerning the armed struggle and of developing the Korean revolution for themselves by effectively preparing an internal revolutionary force.

Along with the activities for the formation of armed ranks, the great leader wisely guided the work of laying the mass foundation for an armed struggle by expanding and consolidating revolutionary organizations and conducting political activities among the popular masses.

The Korean Revolutionary Army sent its members among the working masses to educate them.

It also conducted bold activities to capture weapons from the enemy. In these activities for weapons, members of the Young Communist League, the Anti-Imperialist Youth League, the Children's Vanguard, the Women's Association, and even the aged and children participated. They wrested weapons from the aggressor army of the

colonialists, police, and pro-Japanese elements and armed themselves with them. And the moment came to form ranks and unfold positive military actions.

Drawing on such preparations, the great revolutionary leader Comrade Kim Il Sung formed without delay the first revolutionary armed force of the Korean people. On April 25, 1932, he proclaimed to the whole world the foundation of the Anti-Japanese People's Guerrilla Army.

Thus started the great anti-Japanese war of the Korean people which is well known to the world. The anti-Japanese armed struggle was a revolutionary struggle which assumed a bitter and protracted nature unheard-of in world history.

In a daydream of securing supremacy in the world, Japanese imperialism deployed a crack army of aggression over one million strong in Korea and northeast China.

This compelled the new-born Anti-Japanese Guerrilla Army to confront a strong enemy armed with modern weapons and war equipment. While expanding its ranks continuously through battles, the guerrilla army also had to solve all problems on its own, such as the supply of weapons, munitions, provisions and uniforms.

Despite all these difficulties and shortage, the Anti-Japanese Guerrilla Army, which was armed with the undying Juche idea, never lost the initiative in battle and dealt successive blows to the enemy under the wise guidance of Comrade Kim Il Sung, the outstanding military strategist, ever-victorious iron-willed brilliant commander.

In the early period of the anti-Japanese armed struggle, battles were fought by relying on the guerrilla bases which were established in the form of a liberated area in vast regions. In this period, the Anti-Japanese Guerrilla Army expanded and strengthened its revolutionary ranks and, at

the same time, prepared itself for going over to active offensive in vast areas.

In the guerrilla bases created in the border areas between Korea and China were established people's revolutionary governments, which carried out democratic reforms including the agrarian reform and took other democratic measures. Within the guerrilla bases existed revolutionary organizations whose mission it was to unite the broad popular masses and train them to be indomitable revolutionaries through various activities.

These liberated areas were in effect the base of the Korean revolution and its strategic centre.

Relying on these bases, the guerrillas first captured weapons of the enemy and gave small-scale battles, and as their armed force grew stronger, they gradually carried out large-scale offensive battles against enemy fortresses which were situated far off the guerrilla bases. Indeed, the guerrilla bases enabled the Anti-Japanese Guerrilla Army to be expanded and strengthened into a powerful revolutionary army which was politically and militarily strong and had rich combat experiences.

Basing himself on the registered successes, the great leader Comrade Kim Il Sung combined all guerrilla units formed in different regions under a unitary system of command and reorganized them into the Korean People's Revolutionary Army in 1934.

After this measure, the military activity of the KPRA was further intensified, which constituted a great menace to the Japanese colonialists.

Much frightened and upset by this, the Japanese imperialists stepped up the fascist repression of the population on one hand and, on the other, carried out "annihilation" operations against the guerrilla bases by mobilizing a huge armed force.

But under the wise guidance of the great leader the

KPRA units and the people in the guerrilla bases fought on with a firm faith in victory and thus smashed the repeated "punitive operations" of the enemy and heroically defended the guerrilla bases for four to five years.

Despite his setbacks, the enemy did not give up his moves for wiping out the KPRA, regarding it as a cancer in the East.

The new situation and revolutionary task demanded that the KPRA units come out of the narrow boundaries of the guerrilla zones and advance into wider areas to freely conduct large-scale military and political activities.

The great leader mapped out a new strategic policy, whereby he dissolved the liberated areas-guerrilla bases to take a step forward and made the KPRA units advance into vast areas to go over to an active offensive.

According to this policy, the KPRA units moved to the border strip between northeast China and Korea and administered crushing blows to the enemy there. The enemy's attempts to "completely wipe out" the KPRA fell a cropper. Due to the energetic military and political activities of the KPRA units, the broad Korean and Chinese masses awoke politically and actively participated in the struggle against the Japanese colonialists.

This was ensured by firmly uniting all the anti-Japanese patriotic forces and mobilizing them for the struggle against the Japanese aggressors.

Without the active participation of the population, no struggle will be crowned with success.

From the first moment when he set out on the revolutionary struggle, the great leader was wide-awake to the need of the political education of the masses, saying that the revolution would emerge victorious only when one relies on the popular masses and organizes and mobilizes them. As a result, the mass foundation of the anti-Japanese armed struggle was consolidated and the KPRA won active

support and aid from the popular masses.

Because of oppression by the Japanese imperialist aggressors, the interests of the petty bourgeoisie and the nationalist capitalists, not to mention the workers and peasants, were hampered. Therefore, the principal contradiction in Korean society was the contradiction between workers, peasants, urban petty bourgeois and nationalist capitalists on the one hand and Japanese imperialism and its lackeys—landlords, comprador capitalists and pro-Japanese minions—on the other. Needless to say, the fundamental contradiction was the national contradiction between the Korean people and the Japanese aggressors. So, the principal task to be solved was to defeat Japanese imperialism, the primary enemy, and attain national independence.

The question of forming a national united front was presented more urgently in view of the extreme Japanese fascism and the aggravation of its repression of the Korean people in the mid-1930's.

According to the plan and preparations he had already made, the great leader Comrade Kim Il Sung founded the Association for the Restoration of the Fatherland, the first organization of the anti-Japanese national united front, in May 1936.

The united front movement in Korea was original. In those days no class had their own independent political organization in Korea owing to repression by Japanese imperialism. Under such circumstances, it was impossible in Korea to form a national united front in the form of a coalition of political parties and organizations as in other countries. This was why the united front in Korea took the form of a mass organization which had a structure of permanent organization.

"The Ten-Point Programme of the Association for the Restoration of the Fatherland" drafted by the great leader

defined the character, task, driving force and target of the revolutionary struggle on the basis of an analysis of the social and economic conditions and class relations, and clarified strategic and tactical principles.

The programme defined it as the primary task to abolish the colonial rule of Japanese imperialism and achieve national liberation. Because the Korean revolution had an anti-imperialist, anti-feudal democratic character.

The programme stipulated concretely the question of establishing a people's revolutionary government in which the broad patriotic anti-Japanese forces including the workers and peasants participated, the question of guaranteeing the democratic freedom and rights of the people and other questions.

It was a democratic programme defending the common national interests of the people from all walks of life and the first revolutionary programme in the history of the Korean people.

Its proclamation inspired the Korean people with a hope for the future.

In a few months after the foundation of the ARF, its branch organizations were formed everywhere in Korea and many places abroad where the Koreans lived. These organizations united in the national-liberation front hundreds of thousands of people—workers, peasants, intellectuals, students, petty bourgeois, capitalists, merchants and religious men.

The foundation of the ARF was the first example in the anti-fascist popular front movement rallying the broad masses in the anti-imperialist front. This was of great international significance.

On the other hand, the great leader exerted every effort to build the base of Mt. Paekdu for the KPRA units to rely on in passing to an active offensive against the enemy and

conducting large-scale military activities in vast areas.

The base was a secret revolutionary bastion invisible to the eyes of the enemy, which was created by taking advantage of the natural and geographical conditions of the vast forests of Mt. Paekdu and made up of secret camps and revolutionary organizations rooted deep among the broad popular masses of the zones controlled by the enemy. It was a secure base which enabled the KPRA units to have a rest and training in good time while conducting positive and mobile military actions, and supply themselves with equipment and materials needed for military and political activities in face of the enemy's frantic offensive.

The great leader Comrade Kim Il Sung dispatched many seasoned political operatives to different areas from the base on an assignment to expand revolutionary organizations, and gave new assignments to the heads of underground organizations after receiving them and having talks. On the other hand, he personally commanded the KPRA units to deal fatal blows to the enemy in battle.

In this way, the armaments and mass foundation of the KPRA were strengthened and the organizational and ideological preparations for building a party were actively promoted.

Meanwhile, on June 4, 1937, the KPRA units crossed the border line of which the enemy had been boasting as an "impregnable wall" and assaulted the township Pochonbo, thereby administering a fatal blow to the enemy.

Indeed, the Pochonbo Battle was a historic battle which declared to the whole world that the Koreans were not dead but alive and would not accept Japanese imperialist colonial rule.

After the Pochonbo Battle, the KPRA units carried out ingenious military and political activities in the Musan area, throwing the enemy into trepidation with fear. These

operations held in the homeland inspired the Koreans with great confidence in victory.

The KPRA also conducted the large-unit operations manoeuvring along a circular route in the northeastern sector of Mt. Paekdu and gave many big and small victorious battles, including the Damalugou and Honggihe Battles. Thus, it annihilated the enemy force engaged in "punitive operations" against the guerrilla units.

During the anti-Japanese armed struggle, the great Comrade Kim Il Sung looked after the KPRA men with paternal affection, educated them to guard the people's interests and protect their lives and property in whatever circumstances. He always set an example in all matters.

This was why the KPRA men were concerned, before anything else, about the lives and property of the people and, when there was a risk of injury to the interests of the people, they, at the peril of their lives, lured the enemy elsewhere to finish him off. So, it was natural that the people respected and loved such a revolutionary army.

The Korean people sincerely held Comrade Kim Il Sung in high esteem as the sun of the nation and a great revolutionary leader. They voluntarily helped the KPRA at their own cost.

The Korean people and the KPRA men put absolute trust in the great leader Comrade Kim Il Sung, Commander of the KPRA and the brain and heart of the Korean revolution, defended him politically and ideologically and guarded him with their lives in whatever adversity.

None could break, even with bayonet or bomb, the blood ties formed between the leader and the people, the people and the KPRA.

For such ties, the anti-Japanese armed struggle of the Korean people could emerge victorious after overcoming the unheard-of ordeals for more than 15 years. Herein lies

the perspicacity of the direction of the great leader Comrade Kim Il Sung who puts all his confidence in the popular masses and solves all problems by relying on them. This also is where the undying vitality of the Juche idea is.

Entering the 1940's, the international situation changed rapidly. Fascist Germany unleashed a war in Europe and Japan ignited the Pacific war. The world was thrown into the horrors of war.

In order to turn Korea into its "solid rear", Japanese imperialism stepped up the repression of its people and took away all human and material resources at random.

To cope with this new situation, the great leader Comrade Kim Il Sung took steps to switch over from the large-unit operations to the small-unit operations and conduct political and military actions vigorously everywhere to actively meet the great event of national liberation.

While preserving and building up the revolutionary forces, he trained all the KPRA men to be political and military cadres.

According to this new policy, the KPRA reorganized its combat units, replenished outfits and combat equipment and made preparations for operations, including the exercises for combined operations.

Comrade Kim Il Sung, the ever-victorious iron-willed brilliant commander, drew up a plan of operations for the final battle and then ordered all the units of the KPRA to launch a general offensive for the liberation of the country. This was August 9, 1945.

The KPRA units broke through the "impregnable defence line" the enemy had fortified over many years and wiped out the Japanese imperialist occupationers.

The over 15-year long anti-Japanese armed struggle organized and directed by the great leader Comrade Kim Il Sung ended with the complete defeat of Japanese

imperialism, and the Korean people were liberated from the yoke of Japanese imperialist colonial rule which had lasted nearly half a century.

The great leader Comrade Kim Il Sung added the most brilliant page to the history of the Korean people by bringing about national independence through the struggle against the foreign forces of aggression.

The Korean people's victory in the anti-Japanese armed struggle meant the triumph of the Juche idea of the great leader Comrade Kim Il Sung and of the revolutionary line embodying this idea. It also meant the triumph of the respected leader's ever-victorious strategy, tactics and superb war methods.

The anti-Japanese armed struggle testified for the first time in world history that the armed struggle is the highest form of struggle in the national-liberation movement in colonies, and proved the truth that the oppressed popular masses can win freedom and independence when they strive to carve out their own destiny for themselves.

Herein lies the theoretical and practical significance of the victory in the anti-Japanese armed struggle.

3. A NEW ERA OF ANTI-IMPERIALIST STRUGGLE

With the victory in the anti-Japanese armed struggle, the Korean people became the genuine master of their country and set out on building a new society.

In this period, they successfully carried out the democratic reforms and pushed ahead with economic con-

struction under the wise guidance of the great leader Comrade Kim Il Sung. The increasing influence of the Republic forcefully encouraged the struggle of the south Korean people and the revolutionary peoples of the world.

The US imperialists regarded the DPRK, which was illumining the future of our era with the rays of Juche, as the greatest obstacle to their world strategy. They hurriedly prepared for an armed invasion on the young Republic and, at last, early in the morning of June 25, 1950, instigated the south Korean puppet army to unleash an aggressive war in an attempt to stifle the Republic in its cradle.

Then, the US imperialists tried hard to shift the responsibility for starting the war onto the DPRK. But history confirms that Dulles, the then adviser to the US Department of State, went out to the 38th parallel to verify the preparations for war and gave instructions to ignite a war as early as possible.

The enemy behaved arrogantly from the first moment, boasting that he was the "most powerful" in the world. Unleashing the war, he declared with the design of swallowing up the DPRK straight away that his troops would take breakfast at Haeju, lunch at Pyongyang and dinner at Sinuiju.

The US imperialists attempted to end the war promptly by means of "lightning war" by mobilizing one third of their ground force, one fifth of their air force, majority of their Pacific fleet, armed forces of their 15 vassal states and the south Korean puppet army, over two million strong all told.

The DPRK was still young at the time; only five years had passed after it had been freed from Japanese imperialist colonial rule. So, it was still weak economically and militarily. It was a miracle that Korea waged a modern war against the allied forces of imperialism that had pow-

erful, military and economic potentials and a long war experience.

The eyes of the world were fixed on Korea. How will Korea withstand in this war? Even the friends watched Korea with anxiety.

It was for the Korean people a hard ordeal on which depended their fate. But the Korean people were not daunted in the least. They rose as one in the solemn struggle, united around Comrade Kim Il Sung, the ever-victorious iron-willed brilliant commander, who had led to victory the armed struggle against the formidable Japanese imperialist force of aggression.

Comrade Kim Il Sung to whom the Korean people entrust all their destiny is a man with a great heart. At the very moment when the whole country was strained with the provocation of war, he said in a calm voice that the US imperialists made a wrong judgement on the Koreans and that it was necessary to show them who the Koreans are.

The Korean people led by the legendary hero never doubted their victory even for a single instant from the beginning of the war. Their struggle against the enemy was a just liberation war to defend the nation's freedom and independence and a fierce class struggle.

Deeply trusted by the entire Korean people, the respected leader Comrade Kim Il Sung shouldered all the burdens of the war in response to their great expectation. He guided all the activities of the Party, the government and the army. He directed the activities on the front and in the rear, and organized the entire Korean people in the heroic struggle for victory.

In his radio address "Go All Out for Victory in the War" made on June 26, 1950, the respected leader Comrade Kim Il Sung fully disclosed the aggressive aim of the US imperialists and their stooges and clarified the just character of the war carried out by the Korean people.

He elucidated the tasks confronting the Korean people and the People's Army and powerfully encouraged them to victory.

President Kim Il Sung said:

"The history of mankind shows that a people that defies death and rises in the struggle for freedom and independence is always victorious. Ours is a just struggle. Victory for our people is certain."

Soon all activities in the country were reorganized on a war footing. In response to the call of the great leader all the people rose in battle for victory.

Youth and students, too, went to the front taking up arms in place of pens, and workers formed workers' regiments.

The activities in the rear were geared to the demands of the front. The workers organized emulations in production and increased production double and treble compared with the peace time.

The workers in the field of transportation ensured the transport of war supplies even under the fierce bombings of enemy planes. The peasants unfolded a campaign for increasing grain production to meet the food demands of the front and the rear.

On the front, the officers and men of the People's Army advanced upon the enemy like angry waves, true to the orders of Supreme Commander Comrade Kim Il Sung. The People's Army units went over to a counterattack and dealt blows in succession to the enemy.

All along the front the enemy troops who had intruded into the northern half of the Republic were repelled at a stroke. Following up the attack, the People's Army liberated Seoul, the bulwark of imperialist colonial rule. They expanded their successes in battle in vast areas. The enemy ranks were thrown into a general confusion. An inter-

national intrigue started to stop the course of history.

In response to the great leader's appeal, all the soldiers and people of Korea waged a heroic struggle to wipe out the enemy.

The battle for the liberation of Taejon was an important operation carried out by the Korean People's Army units. The enemy who had proclaimed Taejon the "provisional capital" of south Korea concentrated in this city huge military forces, including the notorious 24th US Division advertised as an "invincible division" during the Second World War and in many other aggressive wars, in a frantic attempt to stem the advance of the People's Army.

The great leader who was a distinguished military strategist commanded in person the operations for liberating Taejon. The enemy troops that defended the city were encircled and crushed completely.

In the liberated areas of south Korea, people's government organs were established and democratic reforms carried out.

Large numbers of south Korean youths including students joined the volunteers' units and, together with the People's Army soldiers, participated in the solemn battles to annihilate the enemy.

In one and a half months after the outbreak of the war, the People's Army liberated over 90 per cent of south Korea with over 92 per cent of its population and drove the enemy into a narrow southern corner of the country. Complete liberation of south Korea appeared imminent.

With a view to retrieving his defeat and recovering his impaired dignity, the enemy began to bring in huge armed forces of satellite countries and even to mobilize his reserve fleet.

As a result, a considerable and even incomparable gap was created in the balance of forces between the People's Army and the enemy.

The country was now in a grave situation. In order to tide over and turn the war situation in favour of the People's Army by preparing a new offensive, the great leader organized the temporary strategic retreat.

The enemy troops which temporarily occupied the northern half of the Republic massacred the patriots and innocent inhabitants. In Sinchon County alone they killed over 35,000 or a quarter of the county's population.

The retreating People's Army units fought fierce battles everywhere and caused great losses to the enemy. Guerrilla units were formed behind enemy lines. They were joined even by women, old men and children.

The Korean people resisted the enemy forces everywhere and inflicted death on them.

From late October to early November in 1950 the great leader organized large-scale annihilating operations of encirclement against the enemy who had intruded deep into the north.

The KPA units went over to a counteroffensive on all fronts.

The situation on the front changed drastically. By the counteroffensive the People's Army liberated the whole of the northern half and part of south Korea.

Already in those difficult days the great leader had firm confidence in victory and started preparations for postwar reconstruction while directing the military operations. This fact compels admiration for the brilliant wisdom and superb guidance of the great leader.

Driven into an impasse by a great loss of men and equipment, the enemy was compelled to propose armistice negotiations in June 1951. He schemed to attain, through the negotiations, his end which he had failed to realize on the battle fields. The Korean side could not accept this attitude of the enemy.

On the other hand, the enemy reorganized his forces

and launched the "summer and autumn offensives" whose chief target was to seize Height 1211, a point of strategic and tactical importance. Never minding his own losses, the enemy showered 30,000 to 40,000 shells and bombs daily on the height and attacked it scores of times every day with divisions in full strength.

Nevertheless, the defenders of the height fought with the greatest courage and did not concede even an inch of their burning hill where rocks were crushed into powder and the forms of the peaks changed beyond recognition.

They were firmly convinced that they would win as long as they were led by their respected Supreme Commander. This is why they blocked the embrasures of enemy pill-boxes with their chests without hesitation or rushed at enemy tanks with anti-tank grenades in their arms. When munitions ran out, they fought hand-to-hand fights or hurled down big stones on the enemy soldiers. They often fought close combats with the enemy men. And even cooks and nurses volunteered to join in combats.

Meanwhile, the inhabitants in the rear became one body with the People's Army. The inhabitants in the nearby areas transported supplies and munitions for the defenders of the height and fought against the enemy.

The enemy lost over 15,000 soldiers and an enormous quantity of technical equipment in the battle of Height 1211.

During the war, the People's Army under the guidance of the great leader applied original methods of war and, through this, rendered the enemy's "technical superiority" ineffective. Battles fought by relying on fortified tunnels, activities of aircraft- and tank-hunting groups, etc., can be cited for examples.

The enemy could not win the war although he mobilized enormous military effectives and war materials and resorted to methods never known in war history.

During the three years of war the enemy lost 1,567,128 men including more than 405,000 American soldiers, namely two or three times more than his loss in the Pacific war during the Second World War, over 12,200 aircraft and 564 warships of different types, 3,255 tanks, armoured vehicles and other war materials.

At last, on July 27, 1953 the enemy fell to his knees.

The Korean people won a great victory and defended national independence and sovereignty with credit.

The victory of the Korean people was the triumph of the original military ideas and superb strategy and tactics of Marshal Kim Il Sung, the ever-victorious iron-willed brilliant commander, over the bourgeois military ideas and the enemy's military strategy.

All through the war the great leader guided the Korean people and the People's Army to victory with his superb leadership and his brilliant military strategy. He educated the people and the People's Army in the undying Juche idea and the revolutionary spirit of self-reliance and smashed the enemy's military and technical superiority with the political and ideological superiority.

The great leader won the war by applying the Juche methods of war and a superb military strategy. He enriched and developed, in conformity to the requirements of modern warfare and the geographical features of Korea, the original strategy and tactics which he had created during the anti-Japanese armed struggle, and set forth strategic and tactical lines and forms and methods of combat suited to the ever-changing military situation, and applied them most brilliantly.

In fact, the historic victory in the Korean war was a shining victory of the great political leadership of Comrade Kim Il Sung and a victory of his ideology and military strategy.

The Korean war smashed to smithereens the myth of the

"power" of US imperialism which bragged that it had never suffered a defeat. It also ushered in a new era in the national-liberation movement. It proved that the days were gone for ever when imperialism invaded other countries at will and oppressed their peoples.

The experience of the Korean war taught the precious truth that even small countries can defend national sovereignty by repelling whatever aggression if they fight in unity. Herein lies the world-historic significance of the great victory of the Korean people in the war.

Chapter III

THE DEFENDER OF POLITICAL CHAJUSONG

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Chajusong is vital for all countries and nations. A people without political Chajusong cannot be the genuine master of power and a nation without power is as good as dead.

There is a country in the world that marches forward holding high the standard of Chajusong.

Korea which is in the Far East is a country with a territory of slightly over 220,000 square kilometres. Geographically, it neighbours on China which has a vast territory and a population of nearly 1,000 million, on the Soviet Union known as the biggest country in the world, and on Japan which is said to have attained a high level of technical development. Moreover, Korea is divided into two parts, north and south, and is confronted directly with powerful US imperialism.

Korea was more than once the object of scramble of great powers which were given to extending their spheres of influence.

The study of history will show many instances of small countries which, situated between great powers, become obsequious and servile to them.

How, then, could Korea firmly maintain its political Chajusong?

This is due to the beloved leader Comrade Kim Il Sung who founded the undying Juche idea which the Korean people regard as their fundamental ideology.

1. THE SPIRIT OF NATIONAL INDEPENDENCE

The Korean people who underwent all kinds of ordeals and agonies for 5,000 long years have come to enjoy their dignity and honour in our epoch.

This is a result of the establishment of Juche in the revolution through the Korean people's heroic and self-sacrificing struggle for remodelling their destiny independently.

Unparalleled heroism may only be displayed by conscious men who devotedly struggle for the realization of the Chajusong of the country and the nation and are ready to make any sacrifice in this struggle.

The struggle for defending the Chajusong of the popular masses is a struggle to eliminate everything obsolete and create things new. This is why the struggle inevitably encounters the resistance of outdated ideologies before anything else. The struggle of the peoples in our epoch for the building of a new society with no exploitation and oppression, a free and happy society, cannot be an exception.

Flunkeyism and dogmatism are backward ideological trends which stem the people's movement for Chajusong and paralyze the independent spirit of the popular masses.

As history shows, flunkeyism and submission are cowardly and shameful acts seeking momentary personal comfort at the expense of others.

For the first time in history President Kim Il Sung, a

genius of thinking, clarified, on the basis of the deathless Juche idea, the reactionary nature and harmfulness of flunkeyism and dogmatism and the ways of overcoming them.

Flunkeyism is, after all, an ideology to serve and yield to great powers. This is a product of exploiter society where oppression, subjugation and submission prevail in the relations between countries and nations.

Flunkeyism is a reactionary, anti-popular ideological trend propagated by incompetent ruling classes of small countries in general to maintain their domination. So, it is an ideological trend incompatible with the aspirations of people to eliminate all kinds of subordination and social inequality and live independently, and an ideological trend detrimental to the Chajusong of the popular masses.

If a country or a nation follows flunkeyism, it is bound to despise everything national and idolize things that belong to great powers.

The respected President Kim Il Sung criticized the flunkeyists who say that they have nothing good to appreciate and consider things belonging to others as extraordinary. The flunkeyists are nihilistic in regard to things that are national.

As a matter of fact, flunkeyism is an expression of national nihilism. Those who are infected with flunkeyism blindly worship great powers and copy after their things in adoration.

Flunkeyism depends on foreign forces and kowtows before great powers. Flunkeyists believe in the strength of neither their own nor their people; they count on the great powers and seek to solve all problems in dependence upon foreign forces. Therefore, they try to get into the graces of great powers and kowtow to foreign forces.

The road of independence is the road of guarding the dignity of the country and the nation, whereas dependence

on foreign forces is a betrayal of one's country and nation.

The fundamental question raised in each country to attain national prosperity is to adhere firmly to the spirit of independence in carving out their destiny on their own.

If a nation follows the road of dependence on foreign forces, it will see its sovereignty violated by others and will never be able to extricate itself from colonial slavery.

Flunkeyism propagated by the reactionary ruling classes in exploiter society remains deep-rooted in the minds of some people for a long time even after the people have become the master of the country. And it hampers the progress of the revolution and construction.

Those infected with flunkeyism can even ruin the country. Flunkeyism is found very often among the people of backward or small countries. It is also deeply seated in the minds of the people of relatively developed countries who follow and idolize bigger and more developed countries.

The respected President Kim Il Sung taught that if a man takes to flunkeyism, he becomes an idiot, that if a nation takes to flunkeyism, it will spell ruin for the country, and that if a party takes to flunkeyism, it makes a mess of the revolution and construction.

This teaching is a great thesis based on a scientific analysis of the historical experiences.

Historical facts show that flunkeyists are paralyzed in their judgement, doubt their own strength and have no creativity.

A nation taking to flunkeyism loses self-respect and the spirit of independence, is unable to safeguard the independence of the country and its dignity, and finally leads the country to ruin.

Korea which once made contributions to the civilization of mankind with its unique culture in the East fell a victim to foreign aggression because of its feudal rulers who took to

flunkeyism. The 5,000-year long history of Korea teaches the bitter lesson that flunkeyism ruins the country.

In order to put an end to this disgraceful history, the respected President Kim Il Sung took his first step towards independence in the twenties of this century when most of the people still failed to perceive the approaching dawn of a new era.

The Korean revolution started in this way was the first great revolution in history which proceeded from the ideal of independence, and the path it followed over half a century was a history of self-sacrificing struggle for attaining and defending Chajusong.

The banner of the Down-with-Imperialism Union raised high by the respected leader Comrade Kim Il Sung half a century ago was a new banner of revolution, a banner of Chajusong which threw bright rays like a prairie fire.

This was a historic declaration that Korea was going to put an end to flunkeyism and advance towards independence, and showed that the Korean people were wide-awake to the spirit of independence.

Dogmatism is an ideological trend totally alien to Chajusong, and it paralyzes the consciousness of national independence.

The great leader President Kim Il Sung said that dogmatism is an attitude of applying general propositions as they are without regard to the specific conditions of one's reality or copying things of others mechanically. In other words, dogmatism is an attitude of swallowing others' experiences by the lump.

Dogmatism finds expression in the blind application of general propositions which were formulated under certain historical conditions, without reckoning with one's specific national conditions and national peculiarities and in the mechanical introduction of other countries' experiences.

President Kim Il Sung emphasized that all existing

theories and propositions must be applied creatively in conformity with the specific conditions of one's country and when they do not suit the reality of one's country, one should create new theories and propositions, regardless of the existing ones.

He maintained that one should treat others' experiences in a critical attitude to see if they suit the reality of his country or not, and when he introduces them, he should do so in conformity with the reality of his country.

But dogmatists copy the experiences of others mechanically without studying under what historical and socio-economic conditions they were created and whether they suit the specific conditions of their country or not.

All these facts prove that dogmatism is an unscientific, metaphysical ideological trend because it tends to attach an absolute value to the existing propositions and theories.

If one is captivated by dogmatism, he cannot map out a line and a policy suited to the specific reality of his country nor implement them thoroughly. In the end, this dogmatism will numb the creative spirit of the popular masses in the revolution and construction.

Like flunkeyism, dogmatism is a reactionary ideological trend which prevents the popular masses from discharging their responsibility and role as the maker of revolution and construction.

Historical experience has proved that all flunkeyists are dogmatists and conversely. This is why the dogmatist tendency presents itself where flunkeyism exists and the flunkeyist tendency is found where dogmatism is rife.

In order to overcome flunkeyism and dogmatism, the spirit of independence must be cultivated in the people and Chajusong firmly maintained in politics. In this connection it is very important to heighten the national pride and dignity of the people. A man without the independent spirit

will naturally turn to others for support and mechanically follow them. But a man who is conscious that his nation is as resourceful as others will never turn to outside forces nor will follow others thoughtlessly. To have faith in oneself is not an easy thing. This is so above all for small countries and those countries in difficult circumstances.

History shows quite a few instances of countries which ruined themselves by seeking to depend on others and abdicate their historical responsibility.

As is known, Korea was occupied by the Japanese imperialists and her people were reduced to slavery. They had neither political parties nor state power. They only had submission, lamentation, and despair. But there was a man who was always firmly convinced that if he awakened in a revolutionary way the working masses who were simple and modest, they could perform gigantic feats. He was exactly the beloved leader Comrade Kim Il Sung who had begun to hew out a road of the Korean revolution with a great confidence in the strength of his people.

The heroic anti-Japanese revolutionary struggle which lasted for more than 20 years was aimed at national sovereignty. It was a process of struggle marked by the spirit of independence. This struggle involved sacrifices, too, but it was a struggle to repair the past history soiled by flunkeyism.

The 50-odd years covered by the Korean revolution were glorious years in which the Korean people fought to become the master of their own destiny and the Korean revolution.

Indeed, the Korean people rebuffed all slander and pressure to decide their future for themselves and chose by themselves the road they should follow.

The Korean people always refused to obey blindly the existing propositions or prescriptions and studied them to see if they met the requirements of the Korean revolution

and if they agreed with the reality of Korea.

The Korean people had to traverse a thorny path with the heavy burden of history on their shoulders. But they never begged for others' help while allowing them to encroach on their dignity and sovereignty.

In the revolutionary struggle and socialist construction, Korea more than once found itself in serious financial difficulties and confronted with huge tasks beyond its power.

As is well known, Korea started from scratch to build the independent national economy and the engineering industry and train cadres.

Korea, a small country which was seriously destroyed and divided in two, tided over innumerable difficulties. But it always held high the great banner of Chajusong. If it had depended on foreign forces, it would have been compelled to sell off its independent spirit and dignity. Fortunately, the Juche idea served the Korean people as the vital source of their revolution.

Chajusong was their spirit and their final objective. Therefore, they never stepped aside from the path they had once chosen.

There is no other example like that of the Korean revolution which, after raising anchor off the shore of our disturbed century, steered its route with its own compass and reached the port of independence without being wrecked.

Korea carried out two social revolutions in a single generation, vanquished two redoubtable imperialisms and converted the country of centuries-old backwardness into a mighty, socialist state of independence, self-support and self-defense. Korea's indomitable spirit, firm confidence and matchless heroism are worth mentioning.

The long path of the Korean revolution is a glorious history of struggle to attain and maintain Chajusong along

the road indicated by the immortal Juche idea.

In the process of this struggle, the Korean people remained firmly convinced that the master of their destiny was none but themselves. The Korean people shaped their destiny by their own efforts while rejecting flunkeyism and dogmatism.

The struggle of the Korean people for political Chajusong conducted under the guidance of the great leader Comrade Kim Il Sung demonstrated the spirit of national independence.

2. THE INDEPENDENT LINE

Politics is the most important field of men's social life. In the present world where exist classes and political relations, Chajusong which is vital to men and to nations signifies, more than anything else, political Chajusong. Only a man and a nation with Chajusong can be the genuine masters of their destiny.

Guaranteeing political Chajusong or political independence means working out all political lines independently according to one's own conviction and determination and implementing them by their own efforts.

In order to maintain the principle of Chajusong in politics, one should have a guiding idea. One should draw up all political guidelines by his own brain in conformity with the interests of his people and the situation of his country and carry them out thoroughly by their own efforts.

For guaranteeing political Chajusong, one should have, before anything else, a guiding idea and work out lines and

policies by himself free from any foreign interference and without submitting to the orders of others.

Without a correct idea showing the ways and means of struggle, one cannot solve all problems arising in the revolution and construction according to his judgment. He will then run the risk of committing all sorts of deviations which may lead to the final setback of the revolution and construction.

Because countries differ in their situation and revolutionary tasks, there can be no guiding idea and political line applicable to all countries. With the guiding idea and political line of another country, one cannot successfully carry out the revolution and construction of his country.

Only the line and policy worked out with the first consideration given to the interests of one's people, according to his own judgment and conviction, on the basis of a scientific analysis of the reality of his country, can correctly indicate the orientation of development of the revolution and construction and the ways of their application and rally all forces of the popular masses in the gigantic efforts for their realization. If the Party and the government which are responsible for the people's destiny fail to map out a creative line precisely reflecting the social and economic relations, the class relations, the situation and revolutionary tasks in their own country because they mechanically apply the existing theories and the experiences of other countries, they cannot indicate the clear direction in which the popular masses should go nor can bring them to participate in the revolution and construction as the masters.

The Workers' Party of Korea and the Korean government which are guided by the Juche idea work out their line and policy independently and adhere to the principle of implementing them by mobilizing the independent forces of the popular masses.

In order to maintain Chajusong, one must have an independent power. This power should be independent, self-supporting and self-defensive in all state activities.

The respected President Kim Il Sung established an independent power.

Just as a man must be independent to defend his honour and dignity as a human being, a nation must also firmly maintain its Chajusong to defend its honour and dignity, guard its independence and realize welfare and prosperity. And the nation should have an independent power capable of guaranteeing national dignity and honour so as to become the master of its own destiny. Because the Korean people had no power capable of defending and safeguarding their Chajusong they had to suffer under the colonial rule of Japanese imperialism in the past.

This was why the task of founding an independent and sovereign state was raised when Korea was liberated from Japanese imperialist colonial rule.

What is important in solving the question of power is to correctly define the form of power. This question was more complicated in Korea.

Such circumstances demanded the definition of the form of power suited to the reality of the country from the Juche standpoint.

The respected President Kim Il Sung advanced an original line of establishing a people's democratic power by developing and adapting to the new conditions the line of founding a people's revolutionary government which he had mapped out during the anti-Japanese revolutionary struggle and the rich experiences accumulated in that period. This power was exactly in accord with the character and tasks of the Korean revolution and the prevailing class relations.

According to this line of building power advanced by

the great leader President Kim Il Sung, the Provisional People's Committee of North Korea (PPCNK) was established in February 1946. After its establishment, the PPCNK carried out popular reforms and developed further with the deepening and development of the revolution and construction. As a result of the general elections held throughout Korea, the Democratic People's Republic of Korea was founded on September 9, 1948.

The founding of the DPRK by the great leader Comrade Kim Il Sung meant a declaration of the birth of a sovereign state. It was also a great event which turned the Korean people, who had been maltreated and humiliated in the past, into the dignified people of an independent and sovereign state.

Due to this power which serves them as a weapon, the Korean people firmly defend the independence of the country and add splendour to Juche Korea.

Today the peoples of many countries in the world are wondering how Korea, which was once a colony of Japanese imperialism and, moreover, reduced to ashes during the three years of severe war, has been able to develop so rapidly. The answer is clear. By advancing under the banner of Chajusong Korea has been able to become a powerful, prosperous socialist state which enjoys sovereignty in politics, independence in the economy and self-reliance in national defence.

Looking back on the years that went by, one can understand that the two stages of social revolution carried out in Korea were not simple at all.

Under the conditions in which everything was destroyed, there was nothing to rely on except the popular masses. The key to the solution of the problems lay in the forces of the popular masses, and there was no alternative but to rely on them for the independent solution of all problems.

The respected President Kim Il Sung led this process to victory and his Juche idea and independent line showed the way ahead.

Under the wise guidance of their beloved President, the Korean people opposed flunkeyism and dogmatism, solved all problems of revolution and construction according to their own judgment and assimilated the existing theories and other countries' experiences in conformity to the interests of their revolution.

After the Second World War, many East European countries chose the road of people's democracy, but in Asia there was no country but Korea where the people took power. In Korea which had long been under colonial rule the situation was completely different from that in European countries.

In addition, the occupation of its southern half by the foreign forces further complicated the situation.

The agrarian reform was posed as a legitimate demand of social and economic development of Korea after liberation. It was a pressing requirement in view of the conditions of the country where the feudal relations of landownership had been dominant.

But Korea did not carry out the agrarian reform in the manner of other countries. In Korea, the land to be confiscated and the methods of its distribution were defined in conformity to its specific conditions.

In some other countries the lands of landed proprietors were confiscated and transferred to the ownership of the state. But in Korea the confiscated lands were distributed among individual peasants in consideration of their centuries-old desire for land. This very much gladdened the peasants and raised their political enthusiasm. In the agrarian reform in Korea the rich farmers were not classified as the target of struggle.

In this way the agrarian reform, a difficult and complex

revolutionary task, was successfully carried out in Korea in the most thoroughgoing way in only 20 days.

This was a great merit of the respected leader Comrade Kim Il Sung who laid down the methods of agrarian reform most suitable to the reality in Korea.

The nationalization of the key industries was also an important revolutionary task to be accomplished in the stage of the anti-imperialist, anti-feudal democratic revolution.

Of course, the question of when—in the stage of anti-imperialist, anti-feudal democratic revolution or socialist revolution—the nationalization of industries should be carried out, can be posed differently in different countries.

Comrade Kim Il Sung made it clear that in Korea which had just emerged from a colonial, semi-feudal society, the nationalization of industries was presented as a revolutionary task to be carried out in the stage of anti-imperialist, anti-feudal democratic revolution.

In the nationalization of industries, too, it was very important to correctly define the property to be nationalized.

Taking into account the character of the Korean revolution, the respected President Kim Il Sung defined as objects of nationalization all the factories, enterprises, means of transport, power stations, communications, banks, mines, commerce, cultural establishments and foreign trade which had belonged to the Japanese imperialists, comprador capitalists and pro-Japanese elements. The enterprises and factories of the nationalist capitalists were excluded from the objects of nationalization. This was a judicious measure.

Right after liberation the Korean revolution assumed the character of an anti-imperialist, anti-feudal democratic revolution. Therefore, its primary task was to fight the imperialists and their stooges. Comprador capitalists and

pro-Japanese elements constituted the prop of colonial rule of the imperialists and their guide. Under the aegis of the imperialists, they cruelly oppressed and squeezed the Korean people. Therefore, the imperialists and their stooges were the principal object of struggle of the Korean people in the stage of the anti-imperialist, anti-feudal democratic revolution, namely, the object of nationalization.

But the nationalist capitalists consisted chiefly of the owners of enterprises and middle and small-scale traders who were engaged in the production sectors of secondary importance which were still out of the reach of the tentacles of the Japanese imperialists and their lackeys. They did their business activity with a small number of hired workers. As the major industries were monopolized by the colonialists, they were unable to secure the growth of native capital. So, they were discontented with the colonialists and the comprador capitalists.

Considering this situation and the peculiarities of the nationalist capitalists, the respected President Kim Il Sung did not include them in the list of enterprises to be nationalized, but rather actively encouraged their free business activities.

Along with the correct definition of the objects of nationalization, the method of confiscation, the scale and the duration of nationalization and the like were raised as very important problems.

All these problems were solved in an original way from the Juche standpoint.

The great leader Comrade Kim Il Sung took measures to confiscate without compensation the factories, enterprises and other properties of the imperialists and their stooges and put them under the ownership of all people, that is, the state.

In the nationalization of the major industries, Korea did

not adopt the methods applied by other countries, such as fully- or semi-compensated confiscation. The method chosen by Korea was the most revolutionary one suited to its situation. The factories and enterprises owned by the imperialists and their stooges were all constructed at the cost of the blood and sweat of the Korean people. Therefore, it was quite natural to confiscate these assets without compensation and transfer them to the ownership of the people who were their legitimate owner. Besides, in Korea nationalization was not carried out in many stages as in the case of other countries, but at one sweep.

This was indispensable to rapidly develop the national economy and lay the economic foundation of the country for building an independent national economy through the demolition of the economic footholds of the imperialists and their stooges who were engaged in subversive moves.

Thus, the nationalization of the major industries was effected according to a Juche line, regardless of the existing formulas or other countries' experiences.

Besides, in the stage of the anti-imperialist, anti-feudal democratic revolution, the Labour Law and the Law on Sex Equality were promulgated and steps were taken for democratization of judiciary, education, culture, etc.

Also the socialist revolution was carried out independently in conformity with the specific conditions of Korea.

In Korea socialist transformation proceeded in earnest in the postwar period. The war had completely destroyed the material foundation of the rural economy, and the middle and rich farmers, to say nothing of the poor peasants, were in extreme privation.

Under such circumstances, if individual farming was left intact, the productive forces of agriculture would not be rapidly restored nor could the food problem be solved.

Cooperativization was the only way to overcome the

limitations of individual farming in Korea in the postwar period.

The war had also ruined the private trade and industry in towns. For the bankrupt entrepreneurs and traders socialism was the only path to survival.

Cooperativization of individual farming was of greatest importance in the socialist transformation of the old production relations.

The great leader President Kim Il Sung said:

"In our country, the co-operativization of agriculture became the most urgent requirement in the postwar period. Because of the war, agriculture was severely devastated and there was a great shortage of manpower and draught animals. If, under such conditions, individual peasant farming had been left alone, it would have been impossible to restore the agricultural productive forces quickly, to improve the peasants' standard of living, particularly, to solve the problem of the poor peasants whose number had further increased during the war."

The respected Comrade Kim Il Sung advanced an original line which consisted in transforming the economic form prior to the technical reconstruction of the rural economy.

Until that time, it was considered to be an immutable principle that cooperativization is possible only after the realization of industrialization which will permit the mechanization of farming. But in Korea things were considered in a different light. The decisive condition for agricultural cooperativization was not in the level of modern technical equipment of the rural economy but in whether agricultural cooperativization was posed as a vital demand of the peasants or not and whether there were internal forces capable of carrying it out or not.

For this reason, the respected President Kim Il Sung proceeded to the transformation of the economic form without waiting for the accomplishment of industrialization. If, for reasons of absence of modern machines, Korea had put off the cooperativization, the rich and middle farmers might have revived, retarding further the cooperativization and obstructing the development of the rural economy as a whole.

In the socialist reorganization of the rural economy, Korea defined, in keeping with the concrete reality of the country, the stages of development and the tempo of cooperativization, the forms and sizes of cooperatives and the ways of pooling the means of production. The peasants were induced to join cooperatives voluntarily, by demonstrating the advantages of cooperative farming through object lessons.

Various forms of cooperatives were defined and the peasants were invited to choose one of them. As cooperative farming clearly demonstrated its advantages, middle peasants joined the cooperatives of their own accord.

Thanks to such a policy, the agricultural cooperative movement was victoriously completed in Korea within four to five short years after the war.

As mentioned above, middle- and small-scale native capitals were not nationalized in 1946. The situation of native capitals in Korea was similar to those of the countries which were colonized by the imperialists.

This is why President Kim Il Sung took measures to restrict and utilize the capitalist trade and industry and gradually transform them along socialist lines.

Until that time, dispossession of property was known as a general process in the stage of socialist revolution.

But the great leader Comrade Kim Il Sung defined the policy of transforming the private traders and industrialists along socialist lines instead of dispossessing them of their

property, considering that they had been ruined in the competition with the imperialist monopoly capital and the comprador capital under Japanese rule, that they had an anti-imperialist spirit and also that the socialist economy had absolute superiority.

Since at that time the socialist economy was not in a position to meet all the demands of economic life, the private trade and industry helped, to some extent, the economic development of the country and the people's livelihood.

Considering all these advantages, the great leader Comrade Kim Il Sung encouraged the activities of the entrepreneurs and traders while strictly restricting their predatory and profiteering aspects.

The socialist transformation of the capitalist industry and trade posed after the war as an urgent problem whose solution brooked no delay. This was connected with the consequence of the war which had ruined the entrepreneurs and traders.

The great leader President Kim Il Sung who noticed that a favourable situation was created, saw to it that socialist transformation was carried out in good earnest.

Then measures were taken to strengthen the producers' cooperatives already organized with handicraftsmen and, on this basis, to gradually admit the industrialists to them. Marketing cooperatives or production-and-marketing cooperatives were organized, and then they were transformed into producers' cooperatives by gradually increasing the proportion of production.

Along with the transformation of the form of management, the industrialists and traders were transformed into socialist working people.

As a result, the complex and difficult task of transforming private industry and trade along socialist lines was

fulfilled with success in a very short space of time, four to five years, after the war.

This great success is wholly attributable to the efforts of President Kim Il Sung who advanced an original line and wisely guided the struggle for its implementation.

Today Korea firmly maintains an independent stand in all fields, politics, economy and culture, and solves all problems in Korean fashion according to the independent line.

3. A NATION WITH DIGNITY

Under colonial rule, Korea lost its colour and mission for a long time in the concert of the nations. But today it has emerged in the East as a powerful and dignified state, independent and sovereign.

Holding aloft the banner of Chajusong, Korea is marching forward side by side with all the big and small countries in the world.

The rays Korea is shedding in the world today are the light of independence and the strength it is demonstrating is the force of Chajusong.

The Korean people who built an independent and sovereign state have established friendly relations with other countries on the principle of equality, developed the relations of friendship and cooperation, and have themselves heard by others on the international arena, help others and have many friends.

This is because Korea has invariably adhered to the principle of Chajusong in foreign affairs.

The great President Kim Il Sung said that the underlying idea of the foreign policy of the Workers' Party of Korea is independence, friendship and peace.

This means that the Workers' Party of Korea strives, in the international relations, to firmly maintain Chajusong and the relations of friendship and cooperation with different countries of the world and ensure world peace and security.

The most important thing is always the principle of Chajusong. Korea never tolerates anyone who damages the interests of the Korean revolution and the Korean people on the pretext of friendship and peace.

Today on our earth exist over 150 countries, big or small, developed or developing, and with different social and economic systems.

Many public leaders, politicians and theorists put forward different views on international relations. Each country and nation chose a road for itself. Quite a few countries chose their path paying no heed to their national traits and consequently had to go through vicissitudes.

The past history and today's reality attested and attest to the fact that one can defend the sovereignty of the country and the dignity of the nation and hew out his right path ahead in the world of today which is so complex and ever-changing only when he sticks to the principle of Chajusong in foreign relations as in all other domains.

Korea is the first country which has implemented this principle.

According to the immortal Juche idea created by the great President Kim Il Sung, the DPRK has maintained an independent stand without the slightest vacillation in everything from the shaping of its foreign policy to the activities for its implementation and invariably abided by the principle of strengthening the relations of solidarity and cooperation with all countries of the world that are

desirous of safeguarding their Chajusong and of developing relations with other countries in the spirit of mutual respect.

Why are all the eyes of the world focussed on Korea? Is it because she is a country of large territory? Far from it.

The question does not depend on the size of the country or the level of its development, but on how a nation assumes its responsibility before humanity.

Today many people of the world direct their attention to what the DPRK says, to the line and policy it adopts, and to every experience it gains in building the modern Korea.

The main factor of this success is in the Juche idea which puts confidence and faith in the future of humanity and of our epoch which is characterized by Chajusong.

Korea is widely known among the world's people as the "homeland of Juche". The Juche idea enjoys great adhesion of the people all over the world because it encourages their struggle for Chajusong.

The revolutionary peoples and the progressive personalities of the world infinitely respect and adore the great leader President Kim Il Sung, the founder of the Juche idea.

The great President Kim Il Sung's thoughts constitute the basis for the struggle for their liberation and the consolidation of their independence. No force in the world can block the peoples' struggle for the achievement of their Chajusong.

In many countries organizations were formed to study the Juche idea. And the undying Juche idea is rapidly propagated.

Korea is a small country, but it enjoys a very high prestige on the international arena. Korea lies in a far end of the East beyond continents and oceans, and so one can reach it after a long journey. But the journey to Korea has

become a matter of special interest for the people of the world.

Almost every day Korea welcomes a large number of friends from the world over, including heads of state, leaders of political parties, high-ranking politicians and other illustrious personalities.

The reason for this lies not only in the fact that Korea is the land of morning calm. No more because its nature is more beautiful or its air purer than elsewhere. The reason is that Korea is a country of independence where one will be able to find the genuine experience of a people who are fighting unyieldingly for the true dignity of their nation.

Today Korea has diplomatic relations with over 100 countries.

Korea, an independent, self-supporting and self-defensive country, is further developing economic and cultural interchange and cooperation with many countries of the world, and its honour and national dignity on the international arena are increasing.

Korea is a member of the non-aligned movement in which it plays a great role.

The people of the world render active support and encouragement to the cause of struggle of the Korean people for national reunification.

As of July 1981, over 270 committees for support to the reunification of Korea had been organized and were active all over the world.

International campaigns in support of Korea's reunification are gaining in scope daily, among them the signature collecting campaign for the independent, peaceful reunification of Korea, the world conferences and solidarity activities for Korea's reunification, etc.

Under such circumstances, many countries of the world severed their diplomatic relations with south Korea, fully recognizing the DPRK as the sole legitimate state in the

Korean peninsula, in consideration of its tireless combat for the lofty reunification cause of the country.

It is apparent that a nation, so ancient, so noble and so courageous, that advances at the Chollima speed holding the banner of the Juche idea under the wise guidance of the respected leader Comrade Kim Il Sung, can never be divided permanently. All who have reason call for the reunification of Korea.

All men, all peoples who love justice, peace and freedom! Declare aloud and proudly to the world your total and unfailing support for the free and independent reunification of Korea! For the success of the loftiest mission! For the reunification of a divided nation.

In fact, Korea has faithful friends throughout the world, and the Korean people are with the progressive peoples everywhere and always.

The high and great prestige Korea enjoys on the international arena has been won for the first time in its national history in this Juche era when it has greeted a great man—President Kim Il Sung, and enjoys his perspicacious leadership.

Political Chajusong is indispensable and vital for all independent and sovereign states.

The international prestige of Korea and the national dignity of its people are a precious fruit of the independent foreign policy of the respected President Kim Il Sung.

It took a long time for the Copernican doctrine on the heliocentric movement of the earth to be accepted as a truth, but the idea that the world should firmly maintain political Chajusong and follow the road of independence has become a faith of the peoples of the world in a brief span of time.

Chapter IV

THE BUILDER OF AN INDEPENDENT ECONOMY

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Economic independence is the material foundation for political Chajusong. Only when a nation has its own solid economy can it exercise political sovereignty.

Economic dependence always leads to political enslavement. In order to have a mighty defence capacity enough to repulse the enemy's aggression, it is also necessary to lay a solid economic foundation.

1. TWO WAYS OF ECONOMIC CONSTRUCTION

Newly-independent countries have two ways of economic construction. One of them proceeds from the spirit of self-reliance, and another is to rely on the introduction of foreign capital.

Of course, the second way may be relatively easy in comparison with the first. But it inevitably incurs the risk of infringement on complete economic independence and, accordingly, political dependence.

The respected President Kim Il Sung stressed that a country that is not independent has no say and cannot do what it wants to do.

In effect, the imperialists and dominationist forces subordinate other countries economically through "aid" and thereby seek to dominate them politically, too.

Today quite a few countries of the world import industrial products and consumer goods of daily use because they have no independent national economy. These countries are very easily susceptible to the world economic fluctuations and are compelled to follow the

countries on which they depend in their efforts for development.

The great leader Comrade Kim Il Sung advanced the original idea of developing the national economy by relying on one's own forces and wisely led his people for its implementation.

The resourceful and hard-working Korean people was the pioneer in building an independent national economy in the spirit of self-reliance. Today they have come to lead a happy life thanks to their domestic production which is independent and on a very high level.

Wherever one may go in Korea, to a factory or to a cooperative farm, one can see machines and equipment at work which have been manufactured by the creative efforts of the Korean people.

The economy of Korea continues to develop at a high rate. All the Koreans participate willingly in creative and hopeful labour, because they see in it a bright prospect for a more plentiful life.

The people's Korea, once a poverty-stricken and backward country, has become a state with a powerful economy capable of producing and supplying everything needed for the life of the people, economic construction and national defence, because it has built an independent national economy out of a desire to ensure national autonomy.

It will be interesting to know the experience of Korea in the building of the national economy.

We have mentioned above that the independent national economy of Korea was started from zero.

Originally, Korea was a colonized agricultural country. Before liberation she was unable to produce even the simplest farm implements properly.

Her rich natural resources were plundered by the Japanese colonialists, who, after processing them in their

country, resold goods in Korea at exorbitant prices. All products of light industry, to say nothing of materials and equipment, were imported from abroad.

Even the insignificant economy that Korea had inherited from the old society with her liberation was totally destroyed in the war.

Korea was completely devastated by the enemy's barbarous bombings. When the war ended, the land of Korea was lying in ashes. It was difficult to find a whole brick. Destruction was so appalling that a poet said: "Korea where even sparrows have been burnt!"

With everything destroyed, the US imperialists alleged that Korea would not be able to stand on her feet again for 100 years.

It was really a time of hard trials. Although the Korean people rose in a struggle for postwar reconstruction, they had not a gramme of cement nor a piece of steel. It was difficult to decide what to begin with and how to go about the work of reconstruction.

But the Korean people never lost heart. They reposed every confidence in the respected President Kim Il Sung, the genius of creation and construction, who always led them to victory. Firmly convinced that as long as there were the people, the territory, the Party and the people's power, a new life could be built in face of all the difficulties and hardships, the great President roused the entire people to the struggle for postwar reconstruction.

The world was struck with admiration for the courage with which he resolved to build a powerful socialist country with an independent national economy.

President Kim Il Sung elucidated, for the first time in history, the line of building an independent national economy and its content.

The great leader President Kim Il Sung said:

"Building an independent national economy

means building a diversified economy, equipping it with up-to-date technology and creating our own secure sources of raw materials, thereby building up an all-embracing economic system in which every branch of the economy is structurally interrelated, so as to produce domestically most of the products of heavy and light industry and the agricultural produce needed to make the country wealthy and powerful and to improve the people's living conditions."

Korea always adhered to the principle of depending on her own forces in settling all the complex and difficult problems arising in building an independent national economy.

After the ceasefire everything was in short supply in Korea: funds, materials, equipment, technical cadres and what not. Moreover, the international and external situation was very complicated.

But the Korean people displayed the revolutionary spirit of self-reliance and mobilized all the available internal resources through a mass movement, so that they produced and economized to the maximum.

The Workers' Party of Korea and the Korean government adopted the basic line of socialist economic construction which was to give priority to the growth of heavy industry simultaneously with the development of light industry and agriculture. Capitalist countries generally developed light industry at first to build heavy industry later with the accumulated funds.

On the contrary, socialist countries built heavy industry and then, on this basis, developed light industry and agriculture.

But Korea did not introduce such theories and experiences as they were. This was precisely the factor which enabled Korea to develop its economy at a high rate and

improve the people's living standard in a short span of time.

Creation of a modern machine-building industry holds a very important place in building an independent national economy.

It is with machines that people exploit underground resources, build factories, turn out textiles and cultivate the land with ease.

For this reason the machine-building industry is called the core of industries.

Comrade Kim Il Sung put forward the clear-cut line of producing necessary machines at home.

Korea ran up against manifold difficulties in building a modern machine-building industry.

What hampered progress was above all mystery about technology.

Having no experience in making machinery, some people doubted the possibility of producing machines. Some others under influence of such trend thought that only the countries with highly developed industry can ensure the development of the engineering industry. There were erroneous views about the international "division of labour". Adherents of these views talked about "profit" and "tradition of production" to oppose the home production of machinery, alleging that the cost price of production was higher than the cost of import.

They said that it is more profitable to produce ores and other raw materials and use imported machines than to turn out machines at home. Yet others opposed the creation of the machine-building industry, asking, "Does machinery give bread?"

The Workers' Party of Korea and the Korean government resolutely rejected such allegations. Although they lacked experience and technology, they did not flinch before difficulties but encouraged the working people to display the revolutionary spirit of self-reliance in laying the

foundation of the machine-building industry.

During my stay in Korea I had an opportunity to visit the Kumsong Tractor Plant.

Visiting this plant in 1958, the great President Kim Il Sung proposed a bold plan for converting it into a tractor plant. Upholding the leader's instructions, the workers came out to carry them into practice. But they had no blueprints of a tractor nor could get them anywhere. So, Korean technicians and workers took apart an old tractor and made drawings of the form of every part of it.

Of course, drawings made in this way were far from perfect at first. After 30 days of persistent efforts, they succeeded in making a tractor. When they started it, it did not move forward but backward. They were dejected, but the great President encouraged them saying that if the tractor moved backward, it means that it could move forward.

At last, the workers and technicians manufactured an excellent tractor.

The respected leader named it "Chollima" tractor after the era of Chollima in which it was made. Such is the history of the "Chollima" tractors which now work the fields of Korea.

"Chollima" tractors are greatly contributing to the comprehensive mechanization of farming operations to free the farmers from backbreaking labour.

Today the Kumsong Tractor Plant turns out tens of thousands of tractors every year and exports its products to many countries.

In fact, this factory is a fruit of the revolutionary spirit of self-reliance.

Its rapid development is ascribable to the wise leadership of the respected President Kim Il Sung and the efforts of its workers and technicians to repay his meticulous solicitude. The President gave on-the-spot guidance and instructions to this factory scores of times.

In order to multiply the number of machine tools, Korea launched a mass movement, with the result that over 13,000 machine tools were turned out over and above the plan in a year.

Through this movement mystery about technology was shattered to pieces. The let-one-machine-tool-make-more movement later developed into a factory-begets-another movement.

Today Korea is turning out 6,000-ton presses, 18-metre turning lathes, large-size lorries, tractors of different types, electric locomotives, 2,500-h.p. medium-speed engines, large-size excavators, 300-h.p. bulldozers, 20,000-ton cargo boats, 50,000-kva generators, 200,000-kva transformers, and so on. Korea produces not only automatic machines of high precision but also complete installations of modern metallurgical, chemical and building-materials factories.

Korea's self-sufficiency rate in the supply of machinery and equipment reached 98 per cent long ago.

Alongside the machine-building industry, the extractive, metallurgical, chemical, building-materials and other key sectors of heavy industry have developed harmoniously.

Heavy industry of Korea is the basis of the independent national economy.

Light industry was one of the most backward sectors in Korea under colonial rule. Per-capita textile output under Japanese imperialist colonial rule was only 0.14 metres.

Before liberation Korea could not produce a pencil or a needle properly. The Japanese took away timber and graphite of Korea to Japan to make pencils and resold them in Korea at a very high price.

Such being the situation, without rapidly developing light industry, it was impossible to satisfy with home production the needs of the country for consumer goods.

The great leader Comrade Kim Il Sung put forward the line of developing small- and medium-scale local industries alongside large-scale central industries for the production of consumer goods. According to this line, many big factories were built, which constitute the core of light industry in Korea.

The February 8 Vinalon Complex was erected on the Ryonghung Plain according to the line.

The complex occupying an area of hundreds of thousand square metres is one of the biggest factories on the east coast.

Its construction was completed in May 1961.

At its inaugural ceremony, President Kim Il Sung cut the ribbon.

Construction of such a giant in a little over a year surpasses all imagination, but the Korean people say that the secret of the miracle lies in the Juche idea.

At first thought, this assertion may appear enigmatic. But when one gets down to the root of the matter, he will easily understand that the President wisely leads the people and mobilizes all forces for socialist construction.

The natural and geographical conditions of the northern half of the Republic are unfavourable for cotton culture.

So, Korean farmers used to grow cotton by the difficult process called "humus-pot cotton-growing method" with much efforts.

It was the aspiration of the entire people to obtain textiles according to an easier method than cotton culture.

The northern half of the Republic has rich mineral wealth, especially inexhaustible deposits of anthracite and limestone. They serve as raw materials of textiles.

In building the February 8 Vinalon Factory (now the February 8 Vinalon Complex) the Korean People's Army men played a great role. Not only armymen but also workers, technicians, youth, students, fishermen and farm-

ers throughout the country and even housewives took part in the construction of the factory.

The factory was fitted with very long and intricate piping and small and large machines and installations.

It is also called a "factory of Juche", because the Koreans settled by themselves, without the aid of foreign engineers, everything necessary ranging from machines and equipment to synthetic techniques. It has yet another name, "factory for national reunification." This is an expression of the will of the people who think that tens of thousand tons of fibres produced at this factory every year are meant not only for the use of the people in the northern half of the Republic but also for their south Korean compatriots when the country is reunified.

When President Kim Il Sung cut the ribbon at the inauguration ceremony, he said with a smile to Dr. Li Sung Gi who invented vinalon fibre:

"This is the day you have realized your cherished desire, Mr. Li."

At this moment all shops went into operation. Innumerable small and large machines began to work. Dr. Li felt his heart palpitate and a lump rising in his throat. Hot tears trickled down his cheeks.

In Korea solid bases of raw materials for light industry capable of supplying synthetic fibres and resins have been laid. This has made it possible to build many modern factories which produce textiles, foodstuffs and consumer goods with the domestic raw materials. A very large number of local industry factories were built in a mass movement.

In a few months of 1958 more than 1,000 local-industry factories were erected throughout the country.

Today these factories number several thousand.

As a result, the output of consumer goods markedly increased with the use of the rich raw material resources and latent manpower available in each local area without

big state investments.

What is important in building an independent national economy is to build an economy relying on one's own raw materials, techniques and cadres.

Recently many countries are undergoing economic difficulties due to the worldwide crisis of raw materials and fuel. But the Korean economy is not affected by the worldwide economic upheavals.

The industrial output of Korea is growing at a high rate every year. Annual rate of growth of industrial output was 12.8 per cent from 1961 to 1970 and 16.3 per cent from 1971 to 1976.

In 1978 and 1979 the growth rate was 17 and 15 per cent respectively.

Agricultural production, too, made rapid growth. Korea attained self-sufficiency in food long ago and has enormous reserves of grain.

In 1980 she produced 9 million tons of grain.

The economy of Korea is run by the Koreans themselves. She has a large army of intellectuals, exceeding one million, and enterprises are admirably managed by their wisdom and techniques. With the growth of output, the national income is increasing. In 1979 the per-capita national income reached 1,920 dollars.

The solid foundation of the independent economy of Korea guarantees the rapid development of her economy in future.

Building of an independent national economy in Korea by no means precludes her economic cooperation with other countries. Korea makes exchanges on the principle of satisfying each other's needs.

Therefore, the building of an independent national economy is indispensable for the strengthening of cooperation and mutual assistance between nations on the principle of complete equality and mutual benefit.

2. SOCIALIST INDUSTRIALIZATION

Socialist industrialization is a logical process of socialist construction. It is necessary to lay the material and technical foundation of socialism and guarantee the independence and Chajusong of the country.

Socialist industrialization in Korea was started with the beginning of the Five-Year Plan for Development of the National Economy and accomplished during the Seven-Year Plan.

The respected leader Comrade Kim Il Sung said:

"Relying on the foundations of an independent national industry and the material base laid for introducing modern technology in all branches of the national economy during the period of the Five-Year Plan, our Party saw to it that a powerful struggle was waged under the Seven-Year Plan to create a comprehensively-developed, independent modern industry with a solid raw material base of its own and the latest techniques, and to effect the overall technological reconstruction of our national economy."

The line of socialist industrialization clarified by the great President Kim Il Sung was designed to create an independent modern industry and effect the overall technical reconstruction of the national economy.

This is an entirely original and just line because it indicates the road of successfully realizing industrialization in keeping with the requirements of socialist construction

by embodying the Juche idea.

It is very important to correctly define the line of industrialization and find out a scientific and most rational way for its realization.

President Kim Il Sung gave a scientific elucidation of the problems arising in industrialization, such as the problem of correctly fixing the stages of its realization, the line of giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture, the problem of correct combination of large-scale production with medium- and small-scale production, the solution of problems of finance and technical cadres on the principle of self-reliance and on the strength of the masses of the people.

After the war, Korea could not start industrialization immediately, because being a backward agrarian country just freed from the colonial yoke, she had almost no industry. Moreover, she had suffered indescribable destruction in the war.

Under such conditions a certain period of preparation was necessary.

First of all, the socialist transformation of production relations was carried out in Korea.

The establishment of undivided sway of socialist production relations created conditions favourable for the planned development of all branches of the national economy and greatly promoted the development of industry. It removed obstacles standing in the way of technical progress and opened up a broad avenue for raising the level of technology in a planned way.

The victory of the socialist system aroused political enthusiasm and creative initiative among all the working people.

This constituted an important factor making for the acceleration of industrialization.

Besides, great attention was paid to correct fixing the stages of industrialization.

Korea set two stages: the stage of laying the foundation of industrialization and that of its completion. In the first stage for laying the foundation of industrialization Korea strove to completely eliminate the colonial deformity of industry and lay the solid foundation for an independent national economy by building an independent industry.

This stage only lasted four years and at the end of it Korea found itself converted from a backward agrarian country into an independent industrial-agricultural country.

In the stage of completion of industrialization (1961-1970) Korea strove to perfect the structure of industrial production whose foundation had been laid in the first stage, reinforce the technical equipment of industry and develop it in a diversified way. Besides, she made great efforts for the overall technical reconstruction of all branches of the national economy including agriculture.

As a result, Korea was converted in a very short span of time into a socialist industrial state with a modern industry and a developed agriculture.

As it was pointed out notably, all problems were settled on the principle of self-reliance.

In order to solve the problem of finances necessary for industrialization, Korea increased industrial output and, on this basis, accumulated more funds. The problem of technical cadres was solved with her own intellectuals. All the difficult problems were settled in a mass movement. Mobilization of the popular masses was another factor which extraordinarily accelerated the process of industrialization.

Since Korea chose the line of industrialization in conformity with her specific conditions, she could successfully carry out the difficult and complicated task of

industrialization only in 14 short years, but other countries placed in the same conditions would have taken a whole century or centuries to do it.

With the completion of socialist industrialization an independent modern industry was created in Korea. During the whole period of industrialization (1957-1970) industrial output increased at an average rate of 19.1 per cent per annum, and the value of gross industrial production increased 11.6 times as against 1956.

The ten years that followed industrialization were consecrated to consolidating the successes of industrialization and developing the technology of the country.

Today Korea is carrying out the Second Seven-Year Plan (1978-1984). Its basic task is to further consolidate the foundation of the socialist economy and raise the people's living standards by accelerating the Juche-orientation, modernization and scientization of the national economy.

By the end of 1984 Korea will be turning out 56,000-60,000 million kwh of electricity, 70-80 million tons of coal, 7.4-8 million tons of steel, one million tons of nonferrous metals, 5 million tons of machine products, 5 million tons of chemical fertilizers, 12-13 million tons of cement, 3.5 million tons of sea foods, 10 million tons of grain, and will reclaim 100,000 *chongbo* of tideland.

The Sixth Congress of the Workers' Party of Korea held in October 1980 set forth long-term objectives of socialist economic construction to be accomplished in the 1980's. It announced that she will be turning out annually 100,000 million kwh of electricity, 120 million tons of coal, 15 million tons of steel, 1.5 million tons of nonferrous metals, 20 million tons of cement, 7 million tons of chemical fertilizers, 1,500 million metres of fabrics, 5 million tons of sea foods, and 15 million tons of grain, and will reclaim 300,000 *chongbo* of tideland within the next ten years.

When these objectives are attained, total annual industrial output value will be 3.1 times greater than in 1980 or 1,000 times as much as in 1946, which means that it will only take eight hours to produce the equivalent of the 1946 industrial output. Then Korea will surely join the ranks of the economically developed countries of the world.

As the might of the independent national economy grows, the people's material and cultural standards will reach a high level.

Then the Korean people will win a decisive victory in their struggle for the complete triumph of socialism.

3. THE JUCHE METHOD OF FARMING

THE KOREAN COUNTRYSIDE BEFORE LIBERATION

From olden times the Koreans would say that it was their most cherished desire to live in a tile-roofed house, eat rice with meat soup and wear silk clothes.

But, before liberation this long-cherished desire was considered a dream by most of the Korean peasants. Clusters of straw-thatched hovels straggling along a riverside bordered by poplars or weeping willows at the foot of a denuded hill—this was the appearance of Korean villages of the old days. Peasants lived in such shabby huts built with clay and straw, suffering from hard toil. They lived on maize, millet, barnyard millet or rye gruel. They

could not afford to eat their fill and ran out of provisions already in the spring when they had to sow seeds. In order to subsist they had to abandon their native home and settle in the slums of cities and deep mountains, or go beyond the frontiers.

This was the result of the predatory policy pursued by the Japanese colonialists for 36 years and of the harsh exploitation by the landlords under the feudal system which lasted for centuries.

AGRICULTURE AND ITS COOPERATIVIZATION

After liberation an agrarian reform was carried out in the DPRK.

The agrarian reform on which the law was promulgated on March 5, 1946 was effected under the wise direction of the great leader President Kim Il Sung. According to the law the land of the Japanese, pro-Japanese elements, traitors to the nation, landlords who owned more than five *chongbo* and all the tenanted land were confiscated and distributed to the landless or land-short peasants without compensation.

As a result of the agrarian reform, the centuries-old desire of the Korean peasants for land was realized. Thanks to this reform, agricultural production rose and the peasants' life improved.

The process of this blossoming was interrupted by the war unleashed by the US imperialists. The countryside as well as towns and industrial installations were devastated.

After the war the food situation was extremely difficult.

Peasants had lost their farm implements and had no or little seeds. It was difficult for them to do farming without uniting their forces.

As a result, agricultural cooperativization was posed as a vital need of the peasants themselves.

Seeing through this situation and the new reality, Comrade Kim Il Sung set forth the line of cooperativization.

In cooperativization Korea adhered to the class policy of firmly relying on the poor peasants, strengthening the alliance with the middle peasants and limiting and gradually remoulding the rich farmers, and strictly followed the principle of giving object lessons and the voluntary principle.

Agricultural cooperativization was completed on a nationwide scale by the end of August 1958, or four or five years after its start after the war.

With a rise in the level of management personnel and progress of the technical revolution including irrigation and mechanization, the agricultural cooperatives which had been organized on a basis of the village unit were amalgamated on the principle of one for each ri. As a result, 13,309 agricultural cooperatives were merged into 3,843, each cooperative comprising 80 to 300 households on an average and having 130 to 500 *chongbo* of arable land.

THE CHONGSAN-RI SPIRIT AND CHONGSAN-RI METHOD

The Chongsan Cooperative Farm lies over 20 kilometres southwest of Pyongyang.

Before liberation the greater part of the land of Chongsan-ri belonged to three landlords and the peasants

NATIONAL LIBRARY OF AUSTRALIA

were obliged to tenant their land.

They got food grain only enough to last them for four months after a year's toil and moil. The peasants of Chongsan-ri benefited from the agrarian reform effected after liberation. But during the war the aggressors destroyed all the houses and farm implements by dropping over 5,000 bombs there.

The war was over, but the peasants did not know what to begin with. Just at that time President Kim Il Sung visited Chongsan-ri. It was one November day of 1953.

Upon arrival, he had a talk with peasants, seated face to face with them, and suggested that they would organize a cooperative.

After his visit a cooperative was formed with 16 farm households, one draught cattle and over 20 *chongbo* of land. Today this cooperative has developed into a large farm. It has over 200 engineers and assistant engineers and over 1,000 trailer farm machines of all types including tractors. Almost all farm work is done by machine. Needless to say, all the successes of this cooperative farm are ascribable to the wise guidance of the respected leader of the Korean people.

In February 1960 when a new situation was created after the completion of cooperativization which required the further development of cooperative farming, he visited Chongsan-ri again. Staying there for 15 days, he looked closely into the peasants' living conditions and the state of farming at the cooperative.

At the time, in spite of success in its activity, the Chongsan Cooperative ran into a number of problems which awaited solution. Agricultural production was not planned. More stress was laid on vegetable growing than on grain production with a view to raising cash income. In busy farming season, plenty of manpower, detached from farmwork, was employed in the building of houses or in art

activity and thus the labour force was dispersed without being concentrated on farming.

Besides, the personnel's level of management was not so high as to run properly the cooperative which was grown in its scale and technical equipment. And the socialist principle of distribution according to the quality and quantity of work done was not strictly observed.

After finding out all these shortcomings, the great leader President Kim Il Sung called a meeting. The house where the meeting was held is now preserved in its original state. It is not an extraordinary building. But as a house of historic significance, it keeps valuable photographs and souvenirs.

In this way the Chongsan-ri spirit and Chongsan-ri method were created which brought about an important change not only in the management of cooperative farms but in the entire economy of Korea as well. The Chongsan-ri spirit and Chongsan-ri method are the idea and method on the leadership of the popular masses created by the respected President Kim Il Sung and of which he showed an example.

Thanks to the Chongsan-ri spirit and Chongsan-ri method the mass line was thoroughly implemented and the higher body came to help the lower effectively. Further, cooperatives improved planning work, concentrated efforts on farming and strictly observed the socialist principle of distribution.

One of the principal secrets of the brilliant successes attained by Korea in socialist construction lies precisely in the thorough implementation of the Chongsan-ri spirit and Chongsan-ri method in all domains.

In 1962 the cooperatives took the name of cooperative farm in keeping with the fundamental change brought about in the system of agricultural guidance.

Before 1962 the county people's committee guided the

cooperatives organized by the unit of ri.

But after this change the county cooperative farm management committee assumed this responsibility.

In each province there is a rural economy committee, and at the national level the Agricultural Commission replaces the former Ministry of Agriculture.

The new system of agricultural guidance makes it possible to direct the rural economy by the industrial method of management.

In February 1964 the respected President Kim Il Sung published the "Theses on the Socialist Rural Question in Our Country", a highly important work which showed the way of ultimate solution of the rural question.

The principal ideas of the theses consist in greatly developing the productive forces of agriculture by energetically pushing ahead with the technical revolution in the countryside, in carrying out the ideological, technical and cultural revolutions to eliminate gradually the class distinctions between the working class and the peasantry in the realms of technology, culture and ideology, and in developing step by step the cooperative property into the property of the entire people by strengthening the ties between the forms of ownership.

These tasks cannot be carried out without the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside.

AGRICULTURE OF KOREA ON THE WAY OF INDUSTRIALIZATION AND MODERNIZATION

The abnormal climatic phenomena which have become

more frequent since the 1970's are seriously affecting agricultural production on a worldwide scale. This aggravated the food situation in many countries. Moreover, drought has brought about a shortage of water in addition to famine, causing million upon million of people to suffer.

According to the data of the Food and Agricultural Organization, in recent ten years per-capita grain output decreased in 60 developing countries, and in 1979 the absolute quantity of food production in 15 countries diminished in comparison with 1970.

The annual average growth rate of food production in developing countries varies between 2.5 and 2.7 per cent.

The developing countries which exported grain in the past are greatly suffering from food shortage and are obliged to import an enormous quantity of grain. In 1980 these countries imported 90 million tons of grain and this year the figure is expected to reach 100 million. Because of a continued drop in food production, one billion people accounting for a third of the population of the developing countries are suffering from malnutrition and hunger. Every year great numbers of people die of hunger. This is the biggest tragedy of our century.

It is expected that the gravity of the food situation will grow further in future. According to the available data, at the end of the current century grain shortage will reach 180 million tons and meat shortage, 14 million tons.

The food crisis is aggravating further due to colonial rule including neo-colonialism, outside interference, apartheid and segregation, various forms of social inequalities.

Food problem is not a mere economic problem for feeding the people but a serious political problem directly connected with the safeguard of independence of the country and national sovereignty.

The abnormal climatic phenomena were very serious in

Korea, too. The vagaries of the weather have become more marked in recent years. The phenomenon of the cycle of three cold days and four warm days in winter, an important feature of the climate of Korea, has disappeared. Rigorous cold continued long in winter. The mild climate of spring has disappeared and annual rainfall diminished.

But Korea succeeded every year in overcoming the influence of climatic irregularities and raised bumper crops. This is due to the correct agricultural policy pursued in Korea and the might of the Juche farming method.

Thanks to the efforts for carrying out the tasks laid down by the great President in the rural theses, the agriculture of Korea is being industrialized and modernized.

Special attention is paid to the technical revolution in the countryside to liberate the farmers from hard work and reap high and stable harvests by surmounting the influence of the unfavourable climate.

With the progress of the technical revolution in agriculture, in Korea irrigation and electrification were accomplished already long ago and mechanization and chemicalization have risen to a high level.

Korea can be proud of her irrigation.

In Korea irrigation was set as the most important task of the rural technical revolution. This is due to the characteristic feature of her agricultural production.

In general, agriculture is more dependent on natural and climatic conditions than other sectors. For this reason, in order to secure a stable harvest in agricultural production it is necessary above all to solve the water problem. This is all the more so because rice cultivation is predominant in the agriculture of the country.

Before liberation rain-dependent paddies occupied the greater part of the rice fields. After liberation irrigation was posed as the vital problem for the country.

Irrigation projects were undertaken in real earnest from the autumn of 1958 when Korea already had the foundation of an independent economy, and completed during the Seven-Year Plan.

Today ramified networks of irrigation canals cover the whole country irrespective of plains and mountainous areas.

Korea has actually over 1,700 small and large reservoirs, tens of thousands of pumping stations and other irrigation facilities.

The total length of irrigation canals in Korea amounts to 40,000 kilometres which correspond to the girth of our planet.

The irrigation system of Korea is made up of the watering and drainage systems and constitutes a large circuit system of irrigation linking rivers and rivulets. The Kiyang irrigation system, for example, is a large irrigation system capable of moistening over 50,000 *chongbo* of land with the water of the Taedong River stored up in a large artificial lake. River water is lifted to the lake by two-stage pumping stations placed at different heights and having a pumping capacity of tens of tons of water per second. The Pyongnam irrigation system uses the water of two large rivers, the Taedong and the Chongchon. The water of the Taedong River flows into Reservoir Yonpung through a long tunnel cut through mountains. This is an irrigation system of world standard capable of watering over 100,000 *chongbo* of land.

In order to prevent the damage from the abnormal weather that might be caused by the influence of the cold front, the Korean government took steps to consolidate the successes of irrigation and utilize underground water and other water resources. The Korean people call these steps "revolution in the use of underground water".

The perfect irrigation system built in Korea is a sure

guarantee for reaping a stable and abundant harvest despite any drought and diluvial rain.

The task of electrification was fulfilled long ago. Electrification was set forth in the rural theses as an important task of the technical revolution in the countryside for developing the productive forces of agriculture. Rural electrification means having electricity laid on in all farm villages and farm houses and using electric power as the source of mechanical energy and heat.

Therefore, electrification ensures the acceleration of irrigation and mechanization of farming and the good progress of the cultural revolution in the countryside.

The great leader took steps to markedly increase power production and, at the same time, regrouped peasant houses to facilitate electrification. Thanks to these steps the task of rural electrification was fulfilled in a short span of time. All the peasants came to enjoy electric light and radio and TV. Electric energy is widely used for mechanization of farm work and irrigation.

Korea is a country which has reached the stage where land is worked with the help of machines and chemical processes.

Mechanization and chemicalization are important components of the technical revolution in the rural areas.

Mechanization and chemicalization of agriculture make it possible to free the peasants from their painful labour, increase agricultural production, raise their technical and cultural levels and carry out the work of their ideological remoulding successfully.

They can only be accomplished creditably with the support of a powerful independent economy.

In Korea the mechanization and chemicalization of agriculture rapidly progressed with the realization and consolidation of socialist industrialization.

The rural theses recommended the supply of 70,000 to

80,000 tractors to the countryside. This task was fulfilled by 1974, the year marking the tenth anniversay of the publication of the rural theses.

The task of applying more than one ton of chemical fertilizer per *chongbo* was already carried out in 1975.

The number of tractors, automobiles and rice-seedling transplanters greatly increased. The output of chemical fertilizer, too, considerably rose. At the end of 1979 Korea had seven tractors per 100 *chongbo* of cultivated land in the plain areas and six in the intermediate and mountain regions. In 1979 1.5 tons of chemical fertilizer was applied to each *chongbo* of fields.

In 1979 the area of paddies where weeding was done by chemical processes accounted for 97 per cent of the total rice fields.

In Korea today almost all farm work is done with modern farm machines like tractors, rice-seedling transplanters, fertilizer spreaders, agrochemical sprayers, combines, and means of transport.

One can draw the conclusion that the comprehensive mechanization of farm work is in its last stage. This is a great change in the countryside of Korea where once the peasants had to toil all day long with primitive farm implements.

With the progress of the technical revolution it has become possible on many cooperative farms that one single farmer takes care of many *chongbo* of land.

Today the agriculture of Korea has entered a new stage of industrialization and modernization. The farmers have been freed from hard and backbreaking labour and are yielding a splendid harvest while working easily and joyfully.

GROWTH OF AGRICULTURAL PRODUCTION

In spite of the caprices of weather, agricultural production in Korea is continuously growing.

Korea has a small area of arable land and had to import cereals in the past. But she has already long been self-sufficient in food.

In effect, grain output increases every year. In 1974 she produced over 7 million tons of grain and thus hit the target of the Six-Year Plan (1971-1976) two years ahead of the set time. Grain output in 1975 was 700,000 tons more than in 1974. It was over 8 million tons in 1976 and 8.5 million tons in 1977.

In 1979 Korea produced 9 million tons of grain for the first time in her history. In 1980 the weather was very unfavourable for farming in Korea, but she maintained the 1979 level in grain production.

In 1979 the per-*chongbo* yields stood at 7.2 tons for rice and 6.3 tons for maize. These figures show that Korea overtook and even outstripped the developed countries in per-*chongbo* yields.

The output of vegetables grew 2.5 times between 1960 and 1980. Stockbreeding, too, developed. With an increase in production, the farmers' share of income grew.

The Korean farmers receive an enormous sum of cash and a large quantity of cereals at the time of settlement of yearly accounts. In 1980, for example, the Mangyongdae Cooperative Farm in the vicinity of Pyongyang distributed an average of 7,380 kilogrammes of grain and 4,500 *won* of cash to each farm household.

How is it that Korea is reaping a good harvest every year when many countries in the world are suffering from a food crisis and great numbers of people are menaced by famine?

It will be correct to find the answer in the fact that President Kim Il Sung pays primary attention to agriculture and concentrates enormous efforts on its development.

In effect, he has declared that he would be the supreme commander of the agricultural front and ceaselessly gives guidance to the cooperative farms in all parts of the country.

He endeavours to apply the entirely scientific Juche farming method which he has created, the farming method suited to the climate and nature of Korean soil.

Thus, Korea strictly observes the principle of the right crop on the right soil and at the right time which is the requirement of the Juche farming method, an original method. The system of improvement, breeding and selection of seeds and the system of land and water control have been established in Korea. All this has made it possible to do farming on a scientific basis, which has resulted in a rise in the per-*chongbo* yields.

In order to cope with the unfavourable natural and climatic conditions and put agricultural production on a stable basis, Korea is energetically pushing ahead with the projects for carrying into effect the five-point nature-remaking programme whose essential contents are to complete the irrigation of non-paddy fields, terrace the sloping fields, rezone the land and improve the soil, carry out the work of water and forest conservancy and reclaim tideland.

All the successes in the agricultural production of Korea are marvellous fruits of the wise leadership and great efforts of the respected President Kim Il Sung who has led the

people to victory by changing unfavourable conditions into favourable ones.

The Sixth Congress of the Workers' Party of Korea put forward the task of turning out 15 million tons of grain in the near future by industrializing and modernizing agriculture. Following this line, Korea is engaged in the struggle for fulfilling the four great tasks: reclamation of 300,000 *chongbo* of tideland, and seeking out 200,000 *chongbo* of new land, building of large lock-gates and big power stations.

In Korea vigorous efforts are made to complete the comprehensive mechanization and chemicalization of farm work, along with the work of transforming nature.

All the Koreans are convinced that these tasks will be fulfilled and that their country will be still richer and stronger economically.

4. THE PARADISE OF THE PEOPLE

Visitors to Pyongyang say that the DPRK is the people's paradise arousing the admiration of the world, the country throbbing with life, full of joy and hope.

This is one of the impressions I received during my stay in Korea.

From olden times Korea was known in the world as a picturesque country with its beautiful mountains and crystal-clear water and as a country rich in the deposits of mineral resources including gold and silver.

Hence people called Korea a silk-embroidered land. The harmony of its population is well known.

The workers, farmers and intellectuals of Korea, all members of society, men and women, young and old, call President Kim Il Sung fatherly leader and live harmoniously together as a large family. They are all advancing towards a better and bright future, helping each other.

The political and ideological unity of the Korean people derives from their feelings of high respect and veneration for the great President, absolute trust in him and the inseparable bonds between the people and the leader who devotes all his ardour and efforts to their well-being.

The Korean people take it as their invariable creed to hold in high esteem Comrade Kim Il Sung who devotes all his life solely to the welfare of the people and to be boundlessly faithful to him. They consider this an incomparable honour and pride.

No force on earth will be able to break their unity and cohesion founded on the ardent and sincere fidelity of the entire Korean people to the great President.

This firm political and ideological unity of the masses of the people and the development of comradeship between the members of society reflect the superiority of the socialist system established in Korea.

Under this system the masses of the people are the masters of the country and everything is placed in their service.

The workers and other working people who are the masters of state power and means of production solve all problems arising in the social, political, economic and cultural life in line with their needs and will.

All the activities of the Party and the state are geared to the interests and welfare of the working masses, notably the workers and farmers who are the masters of society and all the wealth of the country is hitched to the promotion of the well-being of the people.

The sons and daughters of the workers and peasants

Pyongyang was no more than 1.2 square metres. But today it is 48 square metres.

People call the capital of Korea "a city in a park".

Although Korea has many factories, enterprises and mines, it does not know the phenomenon of pollution.

The working people are being freed from hard labour and from work in excessive heat and under harmful conditions with the introduction of complete mechanization, automation and remote control which raise labour productivity.

In effect, labour has become a source of joy for the Korean people.

Korea has the best system of public health in the world.

Polyclinics and special hospitals equipped with modern installations are so disposed as to allow all people to receive medical assistance in all cases.

Under colonial rule there was only one doctor per 20,000 inhabitants, but today there are 23.3 doctors per 10,000.

The system of free medical care is in force and the inhabitants do not pay fees of consultation, hospital charges or chemist's bills. In Korea the principal aim of medicine is the prevention of diseases.

The section-doctor system is in force in accordance with the policy which puts prophylaxis before therapy. Under this system each doctor responsibly takes care of the health of the inhabitants in the district in his charge.

Before liberation mortality was 20.8 per 1,000 inhabitants, but in 1980 it was 4.5. This means that mortality fell to a fifth of that before liberation.

These figures show that Korea is among the countries with the lowest mortality.

On the contrary, the people's average life span increased by 35 years to reach 73 years in 1976. This is the eloquent reality of today.

No one worries about employment, food, clothing, housing, education of children or medical care in case of need. All live happily without difference. In Korea where the whole society is a large harmonious family, the preoccupation of one person is that of all.

Here all the society and all the collective help each other so that each blooms and prospers free from all worry and misfortune and, full of ardour and optimism, advances towards a better, smiling future.

Chapter V

THE FOUNDER OF THE INDEPENDENT NATIONAL CULTURE

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1. THE LAND OF EDUCATION

Visitors to Korea are deeply impressed by the education of Korea.

Korea is in fact a land of education. Visitors ask themselves how Korea, which, under Japanese colonial rule, was alienated from modern civilization and, into the bargain, was utterly destroyed in the fierce three-year war, was able to make such a great progress in a very short period of time.

The Koreans are very proud of the success they have achieved in education.

Education is a fundamental question which decides the issue of the revolution and the future of the nation.

If the work of education is neglected, social progress and prosperity cannot be attained by any nation and in any epoch.

The problem of education assumes still greater importance for the countries which have just thrown off the colonial yoke and achieved independence.

The correct solution of the problem of education will make it possible to do away with the backwardness handed down from the old society, train people to be builders of a new society and push ahead with the revolution and construction.

THE IDEA AND THEORY ON JUCHE-ORIENTED EDUCATION

Proceeding from the importance of education, President Kim Il Sung has always paid deep attention to education from the first day when he started guiding the revolution and construction.

The great President, the founder of the undying Juche idea, embodied the Juche idea in education and accumulated rich experience in this sphere. By generalizing this experience, he created the idea and theory on the Juche-oriented education, which serve as the guideline in socialist education.

President Kim Il Sung's idea and theory on education are reflected in his many works. In particular, his educational thought and theory are synthesized in his work "Theses on Socialist Education" published in 1977.

The great President originally clarified the nature and aim of socialist education and the fundamental principles of socialist pedagogy, and explained the principles which should be observed in their realization.

Proceeding from the principles of the Juche idea, he affirmed that socialist education is, in essence, an enterprise aimed at training people to be independent and creative social beings.

People can dominate the world only when they have the spirit of living independently, free from all restrictions and shackles of nature and society. They will also be able to transform nature and society consciously according to their will and demand only when they have creative capability and strength enough to comprehend the world

scientifically and transform it.

This independent spirit and creative capability of man are not formed of their own accord. They are acquired precisely through education.

From this, the respected leader stressed that the aim and mission of socialist education consist in training people to be independent and creative beings who fight for society and people.

He clarified the fundamental principle of socialist pedagogy which conforms to the aim and mission of socialist education.

Referring to the fundamental principle of socialist pedagogy, the great leader President Kim Il Sung said:

"The fundamental principle of socialist pedagogy is to make men revolutionary, working-class and communist. In other words, it is to equip men with the revolutionary ideas of communism and, on this basis, to see to it that they acquire a solid scientific knowledge and are in good physical condition."

The fundamental principle of socialist pedagogy is to train people to be revolutionaries who are possessed of the revolutionary thoughts, scientific knowledge and strong physique which they need to take an active part in the revolution and construction as masters.

The revolutionary ideology, profound knowledge and strong physique are qualities and traits indispensable for independent beings. Without such traits and qualities, one cannot be a genuine revolutionary and participate in the work of revolution and construction as the master.

The great leader taught that in accordance with this principle of socialist pedagogy, one should observe four principles:

—to embody the Party spirit and the working-class spirit in education;

—to establish Juche in education;
—to link education with revolutionary practice; and
—to make the socialist state responsibly organize and conduct education.

He also elucidated the content of socialist education which determines the character and quality of education.

He said that political and ideological education must be intensified to train the younger generation to be revolutionaries who have a firm revolutionary world outlook, that special attention should be paid to scientific and technical education to make them able revolutionaries with a wealth of scientific and technical knowledge, and that physical education should be strengthened with the stress laid on developing the bodies to be strong and well-proportioned.

President Kim Il Sung defined the heuristic method as the basic method to be adopted in education, and elucidated the principal methods to apply in the training of pupils to be independent and creative revolutionaries, which consist in combining theoretical education with practice and education with production work, and in strengthening organizational life and social and political activities.

Thanks to the great President's idea and theory on socialist education, the working-class party and state came to have the guideline which enables them to develop education without any deviation and conduct it with success.

THE JUCHE POLICY OF EDUCATION

President Kim Il Sung puts forward a correct educational policy in each stage of the revolution and wisely

guides the struggle for its implementation.

Like all other countries which had been under imperialist colonial rule, Korea, too, found itself far removed from modern civilization right after liberation. 80 per cent of its population were illiterates, and the need for cadres was keenly felt.

In order to tide over these difficulties, the great President took measures to channel funds and materials to education despite the extremely difficult economic conditions and, on the other hand, appealed to the entire people to join their efforts in ensuring the material conditions of education. Enthusiastically responding to his appeal, all the people turned out in building schools and laboratories and procuring teaching materials.

Though very busy, the President betook himself to different local areas, personally chose the sites for schools and, at the request of the inhabitants, christened new schools.

In order to guarantee the necessary conditions for study, he included the question of producing pencils in the agenda of the first session of the people's power organ.

He ensured the building of schools with the rice the peasants harvested from their lands distributed in the agrarian reform and donated to the state out of patriotism. After the war when the whole country was lying in ashes and was going through hardships, he saw to it that schools were built before anything else.

Thanks to his attention and solicitude, today the Korean state supplies all children and students with school uniforms and clothes at the turn of seasons. Thus, Korea has now turned into the "land of learning," "land of education".

The problem of cadres is a most important problem to be solved preferentially in all countries which have set out on building a new society.

Analysing the peculiarities of intellectuals in the colonies, the respected President set forth, after liberation, the policy of educating and remoulding the old intellectuals of Korea who had served the exploiting classes under colonial rule so as to make them working intellectuals serving the popular masses. In an exploiter society one cannot expect to train intellectuals who will serve the working people. Even after the founding of the people's power, the problem of cadres cannot be solved in two or three years by training intellectuals from among the working masses.

Owing to such circumstances, all countries, determined to build a new society, inevitably enlist old intellectuals in this work, and this is all the more imperative in the early period of the revolution when the countries have no time for training new intellectuals.

Most of the old intellectuals in Korea were of the petty bourgeois origin and were obliged to serve the colonialists in the former days. But as native intellectuals of a colonized country, they were subjected to oppression and national discrimination. Therefore, they had at the same time an anti-imperialist revolutionary spirit and were patriotic-minded.

On the basis of such an analysis, the respected President adopted the policy of strenuously educating old intellectuals to enlist them actively in the building of a new society.

Boundlessly encouraged by the leader's profound love and policy for intellectuals, most of the old intellectuals came over to the side of the people and devoted all their wisdom and technical knowledge to the building of a new country.

But their number was very small.

The great leader advanced the line of training new cadres by the nation's own forces. Needless to say, at that time Korea had no university teachers capable of training

cadres by themselves, nor had experience in running a university, nor had any necessary economic conditions, either.

Overcoming all such obstacles and difficulties, however, Comrade Kim Il Sung founded the first university of the people in October 1946. In the process of running this university, Korea gained experiences and trained a certain number of teachers. This enabled it to newly establish some universities—agricultural, technological, and medical.

As a result, the number of universities and university-level colleges increased to 15 in 1949 and a base for training cadres was laid.

As the revolution and construction made headway, the great leader wisely ensured that a higher educational system for the working people to study while on the job was developed in parallel with the regular higher educational system. With the development of socialist construction, the demands for technical cadres increased sharply. In particular, a large number of technical cadres was wanted in Korea in the stage of socialist industrialization.

In order to meet this demand, the respected President saw to it that the regular educational system was further developed.

In 1960, the number of universities and university-level colleges reached 78.

While developing the regular educational system, President Kim Il Sung made sure that an educational system was set up for the youths and the working people to receive higher education without being detached from production.

This is how factory colleges were established in large factories and enterprises to bring up specialists and technicians at places of production.

Gradually with the creation of new conditions, the

respected President took measures to create a comprehensive cadre training base in each province so that it might solve the problem of necessary technical cadres for itself.

According to such measures, each county came to have more than one specialized school, and each province many institutions of higher learning including a university of agriculture, a university of medicine, a university of education, a teachers training college and a communist university. A factory college and a factory higher specialized school were opened in each important industrial area.

The creation of the comprehensive cadre training base in each province put an end to the phenomenon of depending only on the centre for the training of cadres and made it possible to satisfy in good time the local demands for technicians and specialists in terms of quantity and quality. As a result, the economy and culture were developed uniformly in all regions.

AN ADVANCED EDUCATIONAL SYSTEM

To establish a proper educational system is a very important question which decides the realization of the aim of education.

The respected leader President Kim Il Sung set up the most advanced educational system in Korea through his energetic struggle waged since the time of the anti-Japanese revolution. This advanced educational system makes it possible to realize the aim of socialist education successfully.

By its nature, the socialist educational system of Korea

is an educational system which serves the revolutionary cause of the working masses and a popular educational system under which the state bears the whole responsibility for the education of the entire people.

Universal 11-year compulsory education is in force in Korea.

For socialist education to be genuinely popular one, it should be universal and compulsory.

The educational policy pursued in Korea is based on the principle of educating all the people without exception.

After ensuring the building of schools of various levels and establishing a democratic educational system after liberation, the great leader took measures to develop universal compulsory education stage by stage in proportion as the economic foundation of the country was consolidated.

Korea enforced universal compulsory primary education in 1956 and universal compulsory secondary education in 1958. In 1972 universal 11-year compulsory education was introduced which includes one-year preschool education and 10-year school education. This educational system was enforced throughout the country from 1975.

The universal 11-year compulsory education is an educational system with the longest term under which the younger generation receive free education from five to working age. When they finish their compulsory secondary education, the students have an essential knowledge of nature and society, know the fundamental principles of modern science and technology and become dependable socialist builders equipped with more than one kind of technical skill.

The universal 11-year compulsory education enables the students to acquire general and technical knowledge in an ample and profound way, so that they can accomplish

their assignments by themselves in society and continue their study at regular higher educational institutions or at their work places.

Before liberation, the northern half of the Republic had no university, but today it has more than 170 universities and university-level colleges and over 10,000 schools of various levels, in which 5.1 million students and pupils are studying.

Korea already has more than one million intellectuals.

At present, in accordance with the decision of the Sixth Party Congress, necessary conditions are prepared in Korea to introduce compulsory higher education where the stress is put on the smooth enforcement of universal 11-year compulsory education.

It is sure that Korea will successfully carry out compulsory higher education in the near future.

Speaking of the educational system of Korea, we should not forget to mention that school education is entirely free.

Compulsory education will be able to prove its true worth only when it is free.

In Korea school education is entirely gratis for all children and for all pupils and students.

Measures were taken in Korea to introduce universal free education in all the educational establishments in 1959 at the proposal of the respected President who shows profound solicitude and care for the education of the rising generation.

Children and students of Korea do not pay even a penny for their education for which the state is responsible and bears necessary expenses. Rather, the students of specialized schools and universities receive scholarships from the state.

Like school education, all other forms of education are also completely free in Korea. Various forms of social

education, reorientation of cadres and adult education are given at state expense.

In the future, the system of universal free education will be further developed in Korea, and then all school things including textbooks will be supplied to the students gratuitously and all expenses for the boarding students will be borne by the state. In this stage, all people will be educated throughout their life at state expense.

One of the characteristics of Korea's educational system is that it is an educational system under which the working people can study without being detached from production.

This is an original educational system created by the respected President.

The advantages and vitality of this system have been proved by practice. It will be further developed in the future.

Further, what is particularly interesting is the system of reorientation of cadres which conforms to the demand of the developing reality. Reorientation is given in a planned way through diverse educational systems. All attend the Saturday studies and Wednesday lectures. Every day more than two hours are dedicated to study.

Cadres attend a one-month course every year, during which they study while receiving their full pay. This system of one-month course has become regularized.

In Korea the system of nursing and bringing up children by the state has made great progress.

To nurse and bring up children collectively in modern establishments is very important in rearing them to be heirs to the revolution.

When brought up collectively, children can be imbued with the spirit of collectivism and communist virtues, and this will exert an excellent influence on their mental and physical development.

The nursing and upbringing of children at state expense developed in Korea with the consolidation of the foundation of the independent national economy and the development of the socialist system.

With ever-increasing state investments and the assistance of the whole of society, a large number of modernly-furnished creches and kindergartens have been erected in towns and villages and their management has also continuously improved.

The system of nursing and upbringing of children at state expense was further consolidated and developed legally with the adoption of the Law on the Nursing and Upbringing of Children in 1976.

According to this law, all preschool children of Korea are nursed and brought up collectively at creches and kindergartens.

Today Korea has over 60,000 modernly-equipped creches and kindergartens, in which 3.5 million children are growing wonderfully.

In Korea 8.6 million children and students, or half the population, are studying and growing at state expense.

All the Koreans, young and old, study with revolutionary ardour under the slogan "The Party, the people and the army must all study!"

Surely Korea is worthy of being called a "land of learning."

2. JUCHE ARTS IN FULL BLOOM

One of the deepest impressions I received during my

visit to Korea is the dazzling development of its arts.

The great leader President Kim Il Sung said:

"Today broad sections of our working people take an active part in literary and artistic activities and enjoy them to their hearts' content. Because of their popular and revolutionary character our literature and art develop into full bloom, enjoying the boundless love of the people."

The continuous efflorescence and development of literature and art in Korea are ensured by the Juche thoughts of the respected leader President Kim Il Sung on literature and art and the correct literary and art policy of the Workers' Party of Korea.

From the first moment of his participation in revolutionary activity, the respected President noticed the role and influence of revolutionary literature and art and attached great importance to them.

During the anti-Japanese revolutionary struggle, he presented original thoughts on literature and art which embodied the Juche idea, thereby enabling the Korean revolutionaries to have a correct guiding theory on literature and art.

He also created personally the revolutionary works "Sea of Blood" and "The Fate of a Self-defence Corps Man", and composed revolutionary songs *The Korean People's Revolutionary Army, The Song of the Anti-Japanese War* and other immortal classics.

He also guided the creative activities of the people and guerrillas.

In this way, rich experiences and brilliant successes were gained in the creation of revolutionary works of literature and art in the flames of the anti-Japanese revolutionary struggle.

Inheriting their glorious traditions, the Workers' Party of Korea mapped out, after liberation, the concrete line and

policy for developing popular and revolutionary literature and art, and aroused all writers, artists and the broad working masses to their implementation.

THE INDEPENDENT LITERARY AND ART POLICY

The literary and art policy of Korea is very original. I am going to introduce here some of the most typical achievements.

First of all, I would like to refer to the continuation and development of the national traditions.

Literature and art cannot develop out of nothing. They develop on the basis of the best literary and artistic traditions of the nation.

For the socialist and communist literature and art, it is entirely a legitimate requirement to inherit and develop the best literary and artistic traditions.

In Korea, the traditions of revolutionary literature and art were created by the great leader Comrade Kim Il Sung during the anti-Japanese revolutionary struggle. These traditions constitute the historical root of popular literature and art in Korea.

Next, one must point out the adhesion to the principle of Party spirit, working-class spirit and popular spirit which thoroughly prevails in the literature and art of Korea.

Under socialism, literature and art serve the working class and the people.

In literary and art activities, Korea puts special stress on the establishment of the Party's monolithic ideological system, brilliant representation of the leader, creation of models of communists boundlessly loyal to the leader and

the Party, establishment of the working-class line in the creation of literary and art works, correct reflection of the people's life and their needs and aspirations and the struggle against the cultural penetration of imperialism and against all reactionary ideologies such as flunkeyism, dogmatism, revisionism and restorationism.

Another characteristic is to develop literature and art with a modern aesthetic sense on the basis of national form and to properly combine ideological and artistic values.

The respected leader Comrade Kim Il Sung said:

"Literature and art can only touch people's hearts and evoke love when the socialist content is correctly bound up with the varied and ingenious forms characteristic of our nation."

To develop literature and art suited to the modern aesthetic taste on the basis of national form means that Juche must be established in the creation of literary and art works so as to make all of them agree with their people's life and taste and fully serve the revolution of their own country.

Under socialism, literature and art constitute part of national culture, and the people is their creator and the only one who benefits by them.

Therefore, literature and art must be developed in conformity to the people's needs, tastes and sentiments. This is a question which is closely connected with the question of raising the ideological and artistic level of literary and art works.

Socialist literature and art can respond to the aspirations of the times and the ever-rising aesthetic demands of the popular masses when they develop in line with the requirement of the modern aesthetic taste on the basis of national form and when they are on a high ideological and artistic level. The fundamental key to all this lies in the

consistent adhesion to the method of creation of socialist realism.

This method of creation makes it possible to harmoniously combine lofty ideological content with artistic value by faithfully reflecting the reality.

Adhesion to the principle of socialist realism also renders it possible to correctly inherit and develop the cultural legacy of the nation to suit the socialist reality of today.

Another important question in the literary and art policy of Korea is to actively popularize literature and art through brisk artistic activities.

The popularization of literature and art is the materialization of the requirement of the Juche idea for placing man at the centre of all thinking and making everything serve him. This is a principle stemming from the nature of socialist literature and art which have a popular character.

In Korea, the working people, alongside the writers and artists, widely participate in the activities of artistic creation. This gives the possibility of satisfying the increasing cultural demands of the popular masses and training reserves of writers and artists among the working people.

Thanks to all these measures, the popular masses heartily enjoy literature and art in Korea.

Besides, special attention is paid in Korea to soundly developing literature and art by strengthening the Party's leadership over the creative activities of literature and art simultaneously with the adequate ideological and aesthetic training of the writers and artists.

The great leader President Kim Il Sung not only put forward the Juche line and policy on literature and art, but gave original answers to all theoretical and practical problems for their full efflorescence and development.

The spectacular development of literature and art in Korea is closely linked with the wise guidance of the dear

leader Comrade Kim Jong Il who brilliantly materializes the Juche thoughts on literature and art.

The dear leader Comrade Kim Jong Il advanced very original and revolutionary theories and line on literature and art, namely the theory on new communist humanics which clarifies the nature of socialist literature and art and the basic principles of creation, the theory on the seed of the work, the theory on speed campaign, the theory on the system and principle of guidance of artistic creation and the system of propagation of art, the theory on the selection of the subject and the creation of the model, the theory on developing all forms and genres of literature and art, and the line of turning the process of creation into the process of revolutionization of creators.

THE EFFLORESCENCE OF LITERATURE AND ART

Thanks to the Juche thoughts on literature and art of the great leader President Kim Il Sung, and to his meticulous guidance for their application and to the tireless efforts of the dear Comrade Kim Jong Il, the literature and art of Korea have entered an epoch of great prosperity.

LITERATURE

The task of literature in Korea is to create many revolutionary works which will give all working people the Juche world outlook and help the modelling of the whole

society after the Juche idea.

The dear leader Comrade Kim Jong Il's theories on new communist humanics, on the seed of the work and on the speed campaign in literary and art creation have been applied to the practice of creation and, as a result, a great change has occurred in the creation of revolutionary literary works and the ideological and artistic level of the works has remarkably improved.

The most outstanding success attained in literature is that the undying classics created by the great leader Comrade Kim Il Sung during the anti-Japanese revolutionary struggle have been reproduced in various other literary genres.

Writers have creditably novelized in a short span of time the undying classics "Sea of Blood", "The Fate of a Self-defence Corps Man" and so on. These novels have become models in literary creation.

The most splendid success in Korean literature is the creation of literary works dealing with the revolutionary activities of President Kim Il Sung as a great man. Of these, monumental masterpieces are the "1,000-ri Journey for Learning," "Mangyongdae", "The Dawn over the Amnok River" and, in particular, the revolutionary novels "The Year 1932", "Revolutionary Aurora" and "The Arduous March" as instalments of the cycle of novels "Immortal History".

These novels depict penetratingly and on the basis of concrete historical facts the glorious and brilliant revolutionary history of the respected President Kim Il Sung, his undying revolutionary achievements, his noble character and virtues as a great revolutionary.

The above-mentioned revolutionary novel "Revolutionary Aurora", an integral part of the cycle of novels "Immortal History", deals with the early revolutionary activity of President Kim Il Sung who ushered in

a new era in the revolution and the national-liberation movement.

In fact, the cycle of novels "Immortal History" occupies the most brilliant place in the Korean literature for its profundity in ideological content and for artistic representation. The cycle is a model of socialist realistic literature.

In the domain of poetry the epic "Immortal Footprints" can be cited as a great success.

Great successes have also been attained in the creation of literary works portraying the heroic struggle of the Korean people.

The novel "On the Road of Loyalty" depicts a woman revolutionary fighter who was reared to be a Juche-type communist under the care of the great leader. The novels "Smash the Chains!" and "The Undying Soldier" treat anti-Japanese revolutionary fighters who displayed a lofty revolutionary spirit. Besides, there are many works which deal with the struggle of the soldiers and people who fought heroically during the Fatherland Liberation War and the life of workers, farmers and intellectuals who devote themselves to the building of socialism.

In all literary genres, such as fiction, poem, scenario and play, works have been created in keeping with the requirements of the reality to be loved by the people.

FILM ART

The film art of Korea which is a powerful means of mass education and is loved by the people is making a great contribution to the revolution and construction.

The great President Kim Il Sung keenly realized the enormous role of film art in the revolutionary struggle and

construction work and paid great attention to it from the first day of building a democratic national culture.

The Korean film art which started from scratch has entered an epoch of brilliant prosperity under the wise guidance and profound care of the great leader Comrade Kim Il Sung, and it has become a powerful ideological weapon for vigorously encouraging the fruitful struggle of the Korean people for the accomplishment of the revolutionary cause of Juche.

In Korea, Juche has been firmly established in film art to create and develop a new kind of film art in the Korean style.

The greatest success in the Korean film art is the cinematization of the glorious revolutionary history and undying feats of the great leader Comrade Kim Il Sung.

How to represent the leader on the screen is a most important question arising from the mission of revolutionary film art and an imperative demand for ensuring Party spirit, working-class spirit and popular spirit in films.

After long minute preparations necessary for the creation of the image of the respected leader, the feature film *Flames Spreading Over the Land* was produced in Korea in 1977. Then other revolutionary films such as *In the First Armed Unit, Mt. Paekdu* and *Star of Korea* were produced with success. These films brought about remarkable success in the education of people in the great leader's revolutionary thoughts and also in giving a great impetus to the building of socialism.

Further, Korea produced other films which are highly appreciated by the public. Most typical of them are *The Undying Soldier* which depicts an anti-Japanese revolutionary fighter who was boundlessly loyal to the leader and devoted everything to the victory of the revolutionary cause of Juche, *The Flourishing Village* which gives a pertinent answer to the question of revolutionizing the

peasantry, and *A Worker's Family* which deals with the revolutionization of the working class. There are also other films such as the feature film *A Peasant Hero* which depicts in a moving style the absolute trust in and undivided fidelity to the leader of the Korean people, a film series *Unknown Heroes* which shows the aspects of the struggle of fighters in the enemy-held zone during the Fatherland Liberation War, and the film *The Fate of Gum Hui and Un Hui* which deals with the reunification problem of Korea. All these films greatly contribute to revolutionary education.

Along with such films, Korea has produced films dealing with historical themes as, for example, *An Jung Gun Shoots Ito Hirobumi* and themes on the people's life. Among the documentary films are *A Country of Scenic Beauty, Pyongyang* and *Mt. Kumgang*. In addition, there are news reels and juvenile films. Briefly, Korea produces films of all genres and most diverse subjects.

Korean films show well the traits of feature films as a synthetic art.

Film art comprises almost all artistic forms including literature, direction, performance of actor and actress, music, plastic arts, etc.

The Korean films bring out the characteristics of film art as the art of life and action, as well as its visual characteristic.

Korean feature films are not only appreciated and loved by the Koreans but are highly appraised abroad.

The people of the world admire the Korean films saying that they are "models of revolutionary film art" and the "lighthouse illuminating the road to be followed by the films of the 20th century".

OPERA

Opera is a sector of art which has made spectacular progress in Korea. This is due to the original policy and wise guidance of the dear leader Comrade Kim Jong Il who put into practice the Juche thoughts of the great leader President Kim Il Sung on the creation of revolutionary operas.

Under the guidance of the dear leader, the Korean opera has become the "first-grade opera in the world" which fascinates the whole world. Korea is known as "kingdom of opera".

The creation of the new *Sea of Blood*-type opera based on an entirely original principle of creation completely smashed all forms and traditions of the European-type opera. The *Sea of Blood*-type opera is a totally new opera of a Korean style which agrees with the people's sentiments and tastes.

Everything in this form of opera is in Korean fashion: stanza-form narration based on folk song music, *pang-chang* (chorus sung in the orchestra pit or on wings), the Korean-style symphony executed with national instruments, typically national dance, scenery based on Korean painting, etc.

The revolutionary *Sea of Blood*-type operas strictly observe the popular spirit, national characteristics and simplicity.

These operas deal with revolutionary and modern themes which clearly show the road to be followed by completely independent men of our time. In order to be popular, national and modern, the opera should be easy to

understand. When an opera is not clear enough for the popular masses to understand and enjoy it, one cannot speak of its popular spirit, national characteristics and modern form.

The stanza-form narration is sung in a popular style with a melody which is simple, soft and concise. Therefore, the introduction of stanza form in the opera in the place of singing dialogues has simplified the songs and made it easy to give a national character conforming to the sentiments and tastes of the people.

Another feature of the *Sea of Blood*-type opera is the introduction of *pangchang*. *Pangchang* is a means for overcoming the limitation of the scene in which the opera is performed and conveying correctly the idea of the work. Because it permits, independently of the characters appearing on the scene, of objectively representing and expressing their inner thoughts or of sympathizing with the heroes in various forms such as solo, group singing or chorus.

Pangchang can be introduced independently or alternately with different scenes of the opera to show from diverse angles the joy, sorrow, anxiety, preoccupations, that is, all the feelings of the characters.

Moreover, the *Sea of Blood*-type opera employs a unique symphony, scenery and cubic decor. Korea has brought about a new change in the opera through the introduction of principles and methods of creation of the *Sea of Blood*-type opera.

The revolutionary operas *Sea of Blood*, *The Flower Girl*, *The Fate of a Self-defence Corps Man* and *The True Daughter of the Party* were created and put on stage in succession, so that a new era of modern opera was opened up.

MUSIC

Music of Korea develops with each passing day under the wise guidance of the dear leader Comrade Kim Jong Il who fully mastered the great leader President Kim Il Sung's idea on music and who is endowed with unparalleled intelligence and ability for art.

Before anything else, Korean music is very revolutionary in its content. All musical works truthfully reflect the lofty aspirations and feelings of the Korean people.

A preponderant part of Korean music is occupied by hymns dedicated to the great President and the glorious Party and by works faithfully expressing the people's sentiments of loyalty to their leader and the Party.

The hymn *Long Life and Good Health to the Leader* and other songs including *Let Us Defend the Party Centre with Lives!* and *The Ever-Victorious Workers' Party of Korea* have been created and sung with much affection by the people. The old styles found in the genres of Korean music have been ameliorated and developed drastically to suit the requirements of our time.

The appearance of the *Sea of Blood*-type opera which adopted the narration sung in the stanza form and *pang-chang* has brought about a leaping stride in the composition of songs. As a result, many famous songs such as *The Leader's Noble Idea Flowers Out* and *Song of Comradeship* have been created.

A great change has also taken place in the field of instrumental music. A new type of orchestral music has been created by combining national instruments and western instruments with the main stress on the former.

It makes it possible to give rich representation to the national feelings of the Korean people and bring out the originality of expression and the characteristic of sounds.

The music and dance tale *Song of Paradise* is a signal success in the creation of musical works.

FINE ARTS

The fine arts have also made uninterrupted progress. Many works are consecrated to the themes of the great President's revolutionary activity, his noble character and virtues and his immortal exploits accomplished for the country and the people.

These works doubtlessly make a great contribution to the modelling of the whole society after the Juche idea.

In Korea the fine arts develop mainly on the basis of Korean paintings. The Koreans do not like dismal and gloomy things. They love serene, bright and gentle colours.

This reflects the unique sentiments and tastes of the Korean nation which have been handed down and consolidated over thousands of years. Brightness and terseness are precisely the characteristics of Korean paintings which make people feel fresh, clean and truthful.

In Korea they encourage diverse forms and styles of fine arts.

The scenery art of the revolutionary *Sea of Blood*-type opera and the creation of monumental works of plastic arts occupy an important place.

The five best operas *Sea of Blood, The Flower Girl, Tell the Story, Forests! The True Daughter of the Party* and *The Song of Kumgang Mountain* owe their success largely to their dazzling and truthful decor.

Grand monuments and murals have been created in Korea, which add more lustre to the Juche-oriented fine arts. Great monuments erected on historical sites are impressive masterpieces.

The Pyongyang Metro can be considered itself an art gallery. Each station of it has murals which clearly show its structural uniqueness. The vivid and bright colours of each work add to the brilliancy of the architectural beauty.

THEATRES AND STAGE INSTALLATIONS

The level of equipment of theatres proves the cultural level of a country. Many theatres and houses of culture have been erected in Korea under the care of the respected President Kim Il Sung. They enable art troupes, artistes and working people to take an active part in cultural activities. Pyongyang alone has many theatres, such as the 2,200-seated Pyongyang Grand Theatre, the February 8 House of Culture with two large auditoriums seated for 6,000 and 1,100 each, the People's Palace of Culture which is a modern architecture admirably combining national style with socialist content, the 1,800-seated modern Pyongyang Circus, the 1,100-seated Students and Children's Palace Theatre, the open-air theatre at Youth Park with tens of thousand seats. Special mention must be made of the Mansudae Art Theatre which is surely the pride of all theatres. Unique in architecture, this theatre has highly sophisticated installations. It is the most famous theatre in the world, with its several revolving stages, rooms for artistes, rooms for the rehearsals of song, orchestra and dance, waiting rooms, recording rooms, video-recording and casting rooms, etc.

In addition, the capital of Korea has many houses and clubs of culture.

Other cities also have their theatres and houses of culture. Korea is one of the countries which have the largest number of theatrical stages.

These numerous installations enable the people to enjoy arts to their hearts' content. Herein lies the fundamental aim of artistic creation in Korea.

CONCLUSION

On the occasion of a grand anniversary for the Korean people, I think it is logical to refer, in this book, to the great admiration for Comrade Kim Il Sung, the founder of modern Korea.

I have reviewed the history of a great people by referring to its very conspicuous features, though briefly indeed. But it seems to me that one cannot cite all that is important in the history of a great people like the Korean people.

I have also written with due respect about the great creator of Korean miracles and the victor in the struggle for political independence, economic independence and cultural independence.

Korea is surrounded by countries which are largest and most powerful in the world. But it has been able to remain itself in the violent changes imposed on it by the irreversible march of history.

All impartial observers praise this great force of Chajusong which gave rise to the great Juche philosophy and the impetuous Chollima Movement.

The great Juche idea which is based on the profound philosophical principle that man is the master of everything and decides everything has certainly brought about a change in the Marxist-Leninist philosophy and even in all socialist philosophies. What is essential in nature and society is no longer matter, and the material factor does not decide everything. At the centre of everything lies man who is conscious and is the master. Man is superior to all—

wealth, money, machine and everything else, no matter how important and precious they may be.

This is because man is a being most precious and powerful in the world.

This is why the Juche idea strengthens the position and role of man, of the popular masses and of every nation. In promoting the revolution and construction, the Juche idea puts stress on the position and role of the popular masses.

This philosophy of worldwide significance underlies the success attained in the three revolutions, ideological, technical and cultural, in Korea.

These three revolutions are accelerated at the speed of Chollima, the winged horse, which, according to an ancient legend, covers 1,000 *ri* overnight, piercing through fogs and clouds, and across steep mountains and vast fields. The Chollima Movement demands advancing at an extraordinarily high speed in all spheres of state life.

Comrade Kim Il Sung, the great leader in the art of mass leadership, visits day and night cooperative farmers, fishermen, workers of iron and steel plants, miners, political workers and functionaries of public organizations. Everywhere he arouses renewed and unfailing fidelity. Like this, he devotes his all to the people and continues with his heroic struggle for the revolutionary development of the nation.

The Chollima Movement has brought about great and far-reaching changes in all spheres of life of the Korean nation—ideology, culture and morality. It has also resulted in great progress in economic construction.

We have taken much care to show in this book that a bright future is in store for the cause of Chajusong in Korea.

We know that nobody tolerates his Chajusong being trodden underfoot or violated.

A study of the long history of humanity will show that there were many struggles and confrontations, big and

small, which took place everywhere. But all these struggles were fought by the popular masses and nations against the forces violating their national sovereignty.

So, one will see that all revolutions are struggles for attaining the Chajusong of man and peoples or nations.

The great President Kim Il Sung was the first to affirm that all revolutionary struggles are the processes in which man transforms and remodels social and natural phenomena which restrain his Chajusong.

The revolutionary cause of Juche which aims to completely realize the Chajusong of man is a revolutionary task of unprecedented magnitude and depth. The great President Kim Il Sung not only started the revolutionary cause of Juche but also defeated the most ferocious two imperialisms which trampled on Chajusong and defended national sovereignty.

He carried out two social revolutions—the anti-imperialist, anti-feudal democratic revolution and the socialist revolution. By pushing ahead with socialist construction, he accomplished the industrialization of the country and brought about great progress in the definitive solution of the rural question and the execution of the ideological, technical and cultural revolutions. His great merits will be remembered for ever by history and humanity.

The Korean people achieved very great success in the struggle for the realization of the cause of Chajusong.

Today, in order to transform nature and society in keeping with the requirement of the Juche idea and thoroughly realize the Chajusong of man, it is important to secure the complete victory of socialism and accelerate the ideological, technical and cultural revolutions.

It is difficult to carry out such a gigantic task during one single generation. This inevitably raises the question of

faithfully continuing and bringing to completion the revolutionary cause started by the leader. If the revolutionary cause undertaken by the leader is not correctly pursued, the revolution cannot be carried forward and the revolutionary gains already achieved will be compromised.

We find a marvellous example in the solution of this question in Korea.

The Sixth Congress of the Workers' Party of Korea held in October 1980 elected the dear leader Comrade Kim Jong Il Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea by reflecting the desire and wishes of all members of the Party and the entire Korean people.

The dear Comrade Kim Jong Il, an eminent thinker and theoretician and the genius of revolution who has noble qualities acquired through ideological and theoretical activities and day-to-day practice, was affirmed as the brilliant leader of the people.

He has already accomplished splendid exploits in the struggle for the achievement of the cause of Juche started by the respected Comrade Kim Il Sung.

In Korea, the 1970's was a period replete with epochal events of which the Korean people can be duly proud before the world.

This was possible due to the indefatigable efforts of the great leader Comrade Kim Il Sung and to the dynamic and enthusiastic guidance of the dear leader Comrade Kim Jong Il.

This is why Comrade Kim Jong Il has long been loved and respected by the Korean people who place all their confidence in him.

The will to achieve the cause of Juche under his superb guidance is seated deep in the hearts of all the Korean people.

The Korean people who have the dear Comrade Kim Jong Il at the head of the Party and the revolution possess a sure guarantee for firmly and invariably defending and carrying forward the revolutionary cause of Juche to the final completion.

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